Church Management

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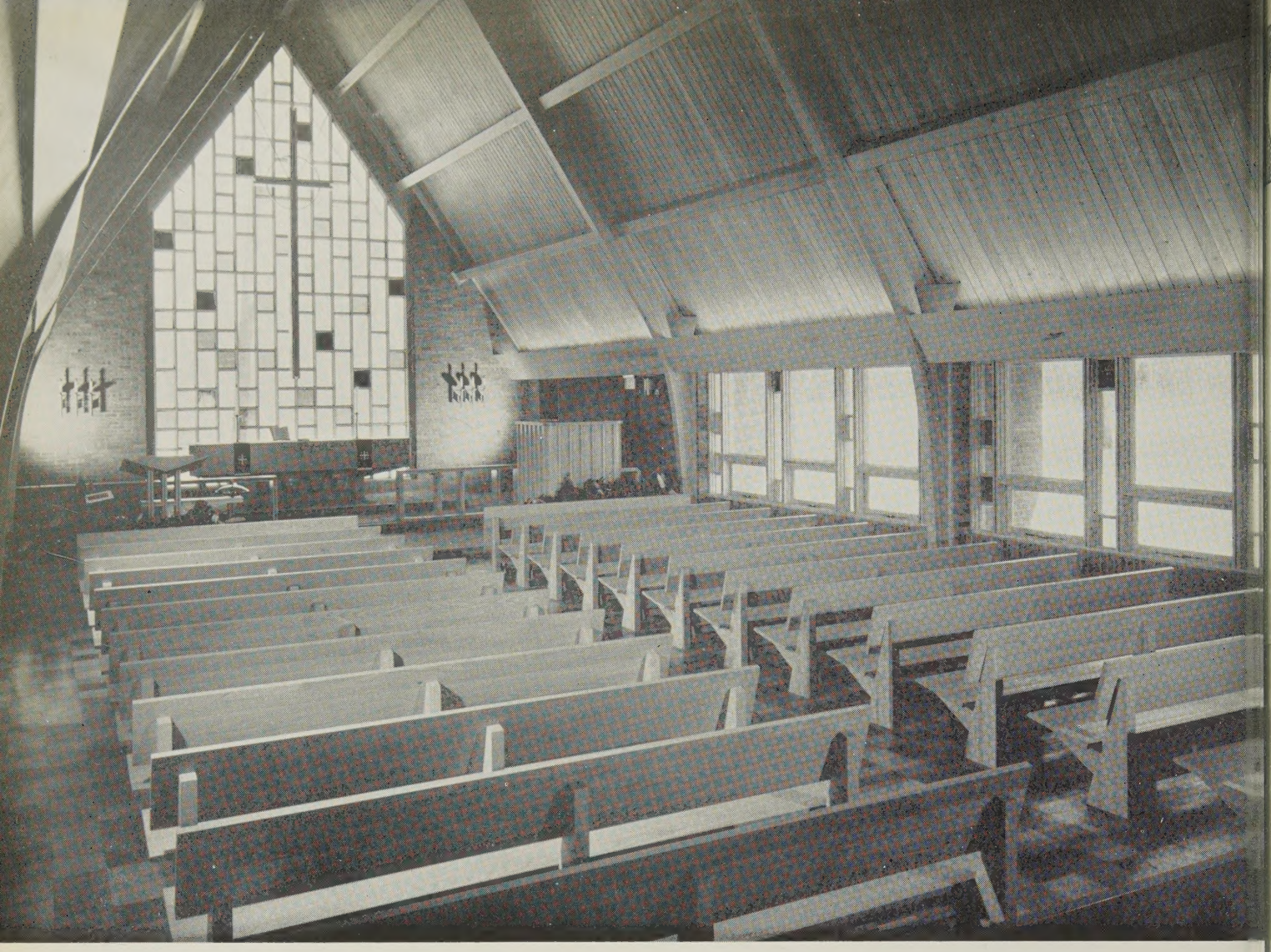
THE PULPIT

St. Pauls Church (United Church of Christ) Chicago, Illinois

Volume XXXV Number 9



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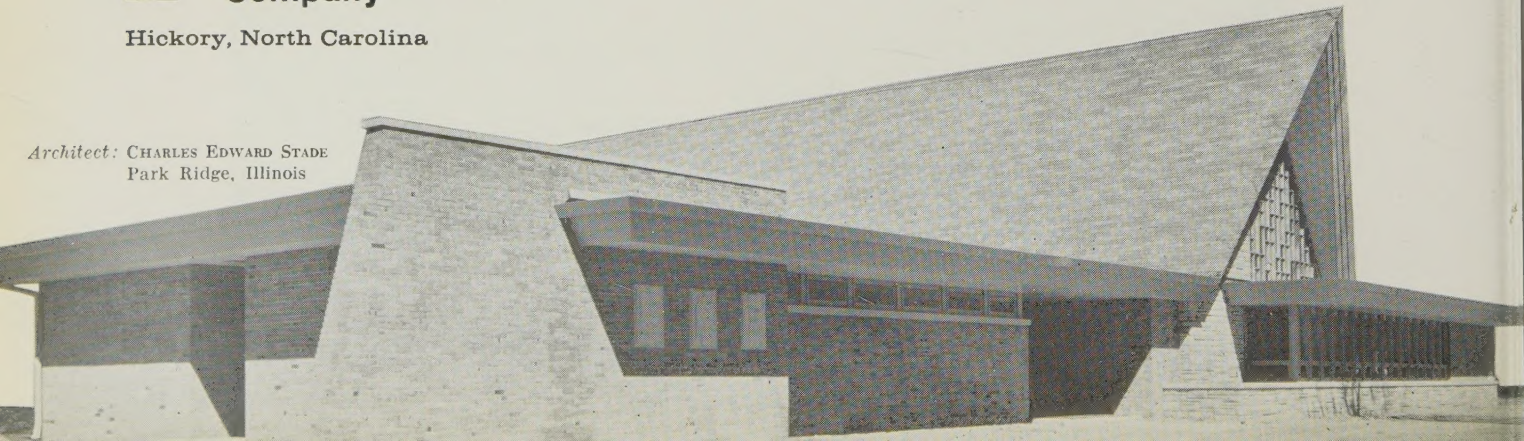

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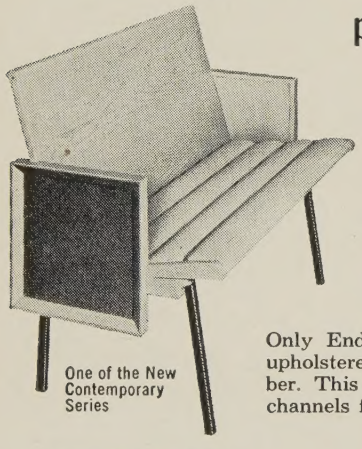

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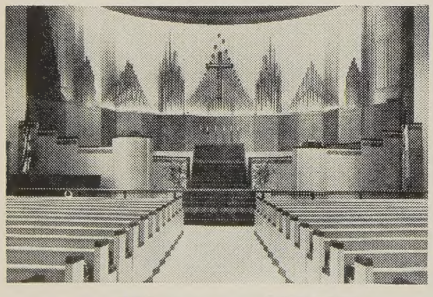

Hazelwood Christian Church
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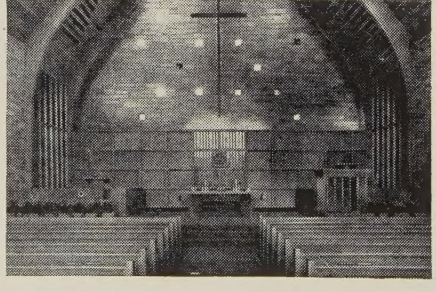
Architects: C. Eugene Hamilton, Frederick Graham



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They Say; What Say They? Let Them Say

THE FEAR OF HIERARCHY

Dear Sir:

Mr. Dana's fine article, "Facing Our Denominationalisms," deserves our united thanks. It is full of excellent and timely observations. I want, however, to assure him that we ministers know and lament those wretched towns of five churches and yearn for a more adequate Christianity to be born in them, but two difficulties make many of us hesitate in the approach to ecumenicity. One is the necessity of preserving individual religious liberty because of (and this is the second) the arrogant blindness of what the article terms "the administrative top."

To some of us it is one thing to submit ourselves or our "denominational inconsistencies" to Christ, but we must be sure that this does not involve relinquishing our right of private judgment and religious opinion to some "ecumenical top." We do indeed need a united witness, but not a unity born of conformity. We do not want the dominance of a Protestant bureaucracy similar to the Roman Catholic hierarchy or the Communist Kremlin. It would be tragic to push blindly forward into an imitation of the oppressive and intolerant unities of the hour and create a trinity of evils (Communism, Catholicism, and Protestantism)!

It is "the administrative top" we fear. It is easy to get along with the members of another denomination, or with Catholics; but the blind and arrogant hierarchy of "conform or else" is the opposite extreme from denominationalism which must be avoided in the name of the freedom-giving Christ. Our envy of the effectiveness of Roman and Russian union must not blind us to the ultimate fact that "It is not by might nor by power, but by my Spirit, saith the Lord." That is a profound and warning word.

Ernest Wall
Chester, Vermont

Dear Sir:

What a "jerk" this man Lancaster must be. His letter in the April issue raises a lot of questions in my mind. I hope you can find some courageous southern minister who can throw some light on the marvelous job Martin Luther King did in Montgomery. I, for

(turn to page 4)

Church Management

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THEY SAY: WHAT SAY THEY? LET THEM SAY

(continued from page 2)

one, would be interested.

Too bad you lost a subscriber! You certainly didn't lose much.

William A. Lufburrow
Pittsburgh, Pennsylvania

THE POWER OF PRAYER

Dear Sir:

The article in the February issue "The Argument for Immortality" by C. E. Jefferson is fascinating and thought-provoking, although for me it gets somewhat intellectually involved now and then.

To continue such a discussion with associated ideas, could it not be logical and well within the bounds of reality to this age of seemingly endless wonders to further theorize that every use of energy-creating motion, no matter how minute, affects the overall movement in the world and the universe or, to put it another way, is recorded as part of the overall movement? The Bible advises us that God is mindful of the fall of a sparrow and that every hair of the head is numbered.

Further, why would not every thought ensuing from the mind of every person, thought being a product of energy, affect the overall thought pattern of the world and the universe? Psychology and religion recognize that a man is substantially a product of his thoughts. The human world is therefore whatever the accumulated thoughts of its inhabitants may be. Thus the only way to change the world would be to control or rather influence the thought pattern of every human being.

We sense this when we establish days for world prayer, believing that mass prayer is in some mysterious manner a powerful force for good. Even the Communists sense this theory when they employ what we prefer to call "brain washing," thereby recognizing the power of mass thought brought under control of their perverse ideology.

Does the world want peace? Then let every man, woman and child think thoughts of peace and it will be impossible to have anything but peace. The trouble is that I don't know how we are going to accomplish this. It will be difficult to convince Mr. Khrushchev.

W. H. Odell
Yonkers, New York

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

In Support of Our Protestant Culture

Our fathers called this a Protestant country. They may have overlooked the contributions made by other faiths, but their superiority in number gave some grounds for the claim. In our changing world of today the numerical superiority has been declining, and Protestant culture is being absorbed into the interracial and interfaith society which has become cosmopolitan America.

The saddest tragedy in the passing of our Protestant culture is that so few of our Protestant people are conscious that it is taking place. A generation removed from aggressive Protestantism, they pay lip service to the contribution of the fathers in which they really have little interest. "We are all going to the same place, aren't we?" seems to be about as much theology as some of our good church attendants can grasp.

The prevention of further loss to Protestant culture rests largely with the local church. As important as the program may be at the higher echelons, there is no substitute for the responsibility of the local church. An illiterate congregation will be the result of a poor teaching job at the local church level.

The support of Protestant culture rests upon agencies within the program of the local churches. These would include:

1. Family instruction in religion.
2. A thorough church school curriculum, adequately administered by competent leaders and teachers.
3. Pastors' classes for instruction to those seeking membership in the church. Children's instruction should be kept separate from adult instruction.
4. Parochial schools which can give a full quota of religious instruction.
5. Church summer camps.
6. Effective use of the service of worship as an educational medium.
7. Church-supported schools and colleges.

The American family has become so deeply absorbed in our mixed culture of today that I doubt if we can get much help here. Work schedules are against it. Some help can come from the church camps; they are a definite asset. Pastors' classes still have a priority. Parochial schools are fine for the denominations which can sponsor them.

But for the average church, we feel the area for the most intensive promotion should be the Sunday church school. It has its limitations, of course. The church as a whole looks upon the Sunday school as primarily a social organization with study of secondary importance. The denominations have labored to produce good curriculum material, but too few schools are in a position to use it to the fullest. They lack time, competent teachers, and adequate space.

There are still thousands of churches which waste a good part of the single hour given to the school with "opening exercises," including second-rate speeches and third-rate gospel hymns.

More and more churches are providing satisfactory buildings for the church school. This is a most important step in the right direction. But the hour will not come to a full fruition of quality until Christian people see the need for serious religious instruction. There are still many who fail to see the disintegration of Protestant culture in the confusions of the modern age. There are still too many church officers who will spend large sums to increase the beauty of the sanctuary but expect the little children of the congregation to assimilate the "beauty of holiness" in low-ceilinged basement rooms without light or color.

It is time that our Protestant people awake from their sense of security and look facts in the face. They may come to the conclusion that a priceless heritage of spiritual freedom is being sacrified upon the altar of indifference.

Multiplicity of Versions

There may be much value in having dozens of different translations of the Bible around, but it certainly does not make life easier for the editor of religious literature. When the King James Version was supreme, it was a comparatively simple matter to check the Bible reference to see if it was correct. Now

we may look first at the King James, then at the Moffatt, then the American, next the Standard Revised, followed by Phillips, and perhaps ending with the Knox or Lamsa versions. Not finding the particular quotation in these, we must write to the author. In the end we may find that he has his own individual translation.

It reminds us of an experience we had years ago with the famous preacher of the past William L. Stidger. Bill wrote for us a great deal, but his writing was careless. Every line, every word had to be checked. One rather intriguing passage he credited to the "Good Book." We failed to find it in any Bible we had, so I wrote him.

"No, it is not in any Bible," he replied, "but you will have to admit that it is worthy of inclusion." That we did admit.

You Can Eat Your Cake and Have It

Our Washington correspondent, Glenn D. Everett, has been turning up some interesting tax information for clergymen. In his articles he has shown not alone that the value of the parsonage may be deducted from taxable income but also that utilities may be deducted.

His latest article, which appears in this number, caps them all. The old adage that one cannot eat his cake and have it does not always apply to the minister.

To get the picture, you start with what every minister now knows. The value of the parsonage, or the minister's money spent for renting a suitable house, is not considered as income. There will be few instances in which this will not exceed $1,200 per year in value.

Since ministers have been eligible for social security most of them have become so protected. There are many, however, whose cash incomes are less than the $4,800 income necessary for the top benefits. If the value of the parsonage were added to the cash income, the total income might then reach or exceed that figure. So now a friendly Congress has come to their aid. The parsonage rental value may be included in the gross income for social security purposes. This legislation does not interfere with the ruling that such income is not taxable in reporting the income tax.

So the clergyman, alone of all people, may still deduct the rental value of his home in reporting his taxable income. That is eating the cake. But if this makes his income less than $4,800, he may include it as income in claiming social security. That is having the cake.

One catch in the Social Security Administration's ruling made it necessary for the retired minister who lived in a parsonage to count the parsonage rent as "earned" income. This seemed unfair to the elder brethren. Now a new bill introduced by Congressman Robert P. Griffin of Michigan will change that ruling. The retired minister who counted his home as income to get the full benefit of social security may now be relieved of that obligation.

This, we think, is about as far as a friendly federal government can go to subsidize organized religion in our nation.

What Happened to These?

Our devotional reading led us to the several chapters in the Gospel of Saint Matthew commonly known as the Sermon on the Mount. I recalled the days when there were many people ready to defend the injunctions of the Sermon on the Mount as a valid way of Christian living for individuals and nations. I recall an article we published by Edwin McNeill Poteat under the title "The Validity of the Absolute." He was not alone in his point of view that the words in these chapters showed the Christian way of life.

Where have the men gone who sponsored this point of view?

Where, for instance, can we find the man who believed that the injunction ". . . whosoever shall smite thee on thy right cheek, turn to him the other also" was good counsel for nations as well as individuals?

Perhaps he is writing publicity for the United States Government.

And where is the man who believed that "if any man sue thee at law and taketh away thy coat, let him have thy cloke also"?

He may have grown into a lawyer, seeking to bring back the stolen property to its rightful owners.

And there was the man who believed that "blessed are the peacemakers: for they shall be called the children of God."

He may be writing to the newspapers, shouting in type that a just war is better than a soft peace.

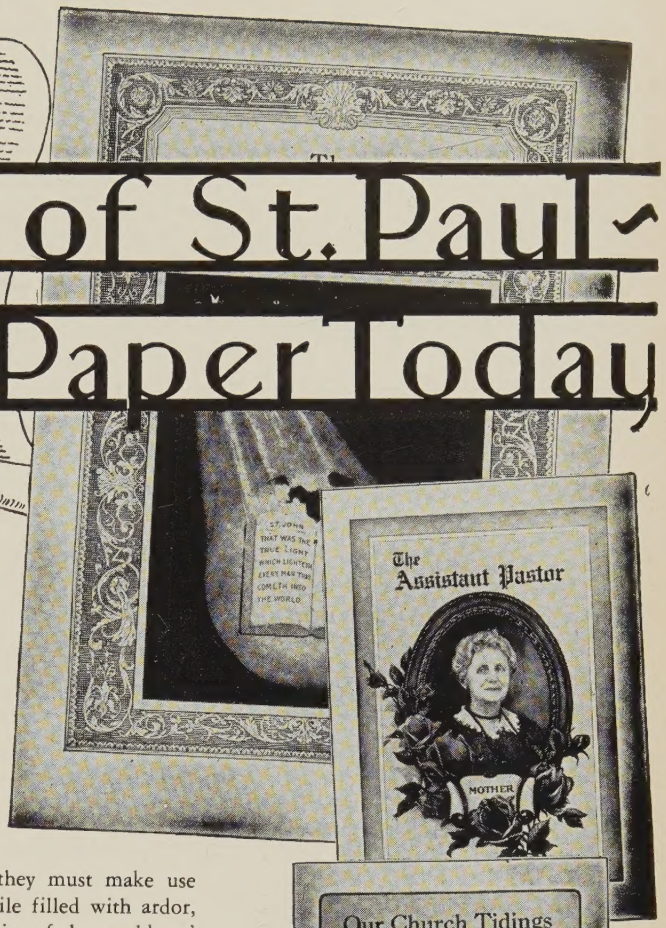
Then there was the man who believed that "blessed are the merciful: for they shall obtain mercy."

He probably has joined the league to resist appeals for the abolishment of capital punishment. Or perhaps he is designing manacles for juvenile offenders.

There seems to be a growing number of Christians who feel that Jesus would never have delivered the Sermon on the Mount if he had been acquainted with the philosophy of Soviet Russia.

Shall we, then, decide that we should tear out the pages from our New Testaments which carry the great sermon and replace the words with a patriotic cry for justice and vengeance? Are there none left in the land who believe that the words are meaningful for every age? Not at all. There are still many who have refused to bow to the current philosophy of force. They still believe that Jesus had a better way—a way which they insist has never had a fair trial. By the nature of the case their method must be one of nonresistance and prayer. Their voices can hardly be heard above the roar of defensive missiles. But who can tell? Their mind and plan may be close to the heart of the eternal.

The Epistles of St. Paul and the Parish Paper Today



The Surest Method of Getting Your Message "Home" to Every Member of Your Congregation

From the very beginning of Christianity the early Fathers realized that they must make use of every help available to spread the message of their beloved Master. While filled with ardor, they were but a mere handful of men and could not hope to visit all the cities of the world and preach the Gospel.

Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

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GRAND RAPIDS, MICHIGAN

The Church in the City of Tomorrow

Thomas K. Fitz Patrick*

*Dr. Fitz Patrick is dean of the School of Architecture, University of Virginia, Charlottesville, Virginia. This is the text of an address given by Dean Fitz Patrick at the annual conference of church architecture sponsored by the Department of Church Building and Architecture of the National Council of Churches and the Church Architectural Guild of America.

It would be useless and quite pointless to explore the role of the church in the future urban scene of this country without first searching through the roots of the past to discover the real origins of the present tragic dilemma of the modern city. Concerning the origins of the church we can be reasonably sure of the basic facts, the process of continual change, and something of the forces which define its character today. But the true origin of the city, like the origin of civilization, was lost in the misty obscurity of the past. The buried evidence reveals little of this, and we have a rather untrustworthy glimpse of the development of the city in recorded history. The written word has become so magical in men's minds that it takes on an aspect of undeniable truth the moment it has embossed the parchment.

Constantly in our present society we uncover areas of untruth in written history when the real facts are bought to light from the dust of the earth or the watery tomb of the ocean. At least we can observe our own immediate scene and with our limited senses and intuition evaluate for our time the history we create.

And this much we can say. The modern city of today is obscene, and its repulsive character is less acceptable because it is a man-made thing. It is at once cruel, hard, and ugly. It is a direct expression of the ruthless quality of modern society and a sad spectacle of man's unhumanity to man. Should we wonder at all that people currently are fleeing from this man-created carcinoma to the questionable safety of the suburbs, returning wearily at night for social nourishment when the purple shadows of the evening hide its bleeding ugliness and the gay glitter of the lights creates a world of unreality lasting only until the morning's sun reveals the sad spectacle again?

And what of the church in all this movement? Dotted here and there amid the destruction we see generally the small symbolic spires of the nineteenth-century church. At times it huddles rather heroically in the shadow of the tall skyscrapers like some faded, forgotten grandmother at a great family reunion. At other times it sits alone and neglected, timid amid a wasteland of parking lots, buffeted constantly by the flotsam and jetsam of the city sea. It was not always thus. The church cannot afford to abdicate its role in the great drama of man's activity in the city. The huge metropolis with its cancerous center continues to grow, in spite of disease, out of all proportion to its rational size. It may continue this abnormal growth for some time. But if the symbol of the spiritual quality of man ceases to exist in the city, then the city itself will die eventually.

THE TEMPLE AND THE GOLDEN AGE

Prior to the rise of the great civilization of the Mediterranean basin we have some information of vague and indistinct patterns of city life which existed long before the rise of Christianity. Among those are the lake villages of Switzerland and other prehistoric communal societies, some of which covered more than fifty acres and accommodated between three and five thousand people.

The first evidence of great cities rises out of the ancient world centered in Egypt along the Nile and in the valleys of the Tigres and Euphrates. It is important to note that Memphis was a walled city, that the population of Thebes reached nearly half a million people, and that Babylon was capable of supporting nearly a million. From this and continuing evidence we know that the primary characteristic of any city is that it exists for "protection." This is as true today as it was in Babylon.

Ten centuries later Carthage flourished as a manufacturing center, and its population may have been as large as 700,000. The self-governing communities of Greece developed perhaps the most brilliant civilization of the ancient world. Athens grew so large that it was divided into two parts, the Acropolis proper and the port town a few miles away. It has been estimated that Rome, the dominant city of the ancient world, housed a million people with a density equivalent to that of a modern city. It, too, had its Aurelian wall for protection.

Yet in the fourteenth century its population had shrunk to 17,000 persons. The disintegration of social and economic life after the collapse of the Roman Empire demonstrates what can happen to an entire civilization when the city disappears. Throughout the ancient world before the advent of Christianity the temple stood as the dominant unifying force that symbolized man's creative efforts and attainments. The bare bones of the Parthenon stand today as mute evidence of the temple

which signified "protection," both spiritual and material. We must remember always that the city is a conscious creation of man in which space and time are outlined in form and profile and where the shapes themselves explain more clearly than the written word the hopes and aspirations of any collective society. Whenever the city ceases to become the symbol of creativity and unity it defeats its very purpose, and then begins the deadly march of disintegration. We must never forget that the city is not defined in character by its economic nature but rather is stamped by the level of its spiritual and cultural achievements.

THE MEDIEVAL CITY AND ITS REALITY

When we consider the rise of the medieval city we must search for real facts and discard romantic Gothic notions based on the false record of the Renaissance fables. We are today approaching a closer parallel to the medieval form in our new concepts of the city in terms of our own social demands than at any other period of civic development. In the five centuries of chaos which followed the collapse of the Roman Empire the symbol of the city virtually disappeared. With the dissolution of order in communal society, people were driven from the city by necessity into the wasteland of western Europe and existed in small groups in primitive feudal form. Ultimately, however, they rediscovered the value of the walled city and its primary function, best expressed by the one word "protection." The spiritual values which survived the chaos were expressed visually in the church as a symbol, and represented as strong a sense of protection as did the mighty arm of the feudal lord. It is also true that the city itself provided the great dramatic setting for the pageant of the church. The rebirth of commerce and trade did not provide the great unifying force which molded medieval society. The city itself and the culture which arose behind its protective walls were the dominant vital factors. And the true medieval city, in spite of oft-repeated fables, was not a place of filth, disease, and squalor. It never lost its relationship to the surrounding countryside, nor was it crowded with overpopulation and devoid of usable open space for human enjoyment. In truth, "the medieval city had at its foundation and through most of its existence a far higher standard for the mass of the population than any later form of town including the early romantic towns of the nineteenth century."[1]

We may well ask, then, Why did the medieval city disintegrate? In its early form its boundary and population were clearly defined by the encircling wall and location of its water supply. As is true today, the guilds controlled the labor market, and this carefully sheltered economy established the superiority of the city over the insecure countryside. But as soon as the countryside came under central authority and travel and communication became easier and industry found it profitable to move out into the country, the city wall lost its meaning and the heart of the old town became a shell full of empty forms. It is not different today!

Beginning in the fifteenth century, the growth of international trade set up the inevitable development which exploded into the industrial revolution which lingers with us even now. Only in a few isolated small countries was there a successful transition from the medieval to the modern society. And it is tragic to observe that neither the universal church, diminished as it became, nor the reformed church was able to preserve the identity and function of the city. Then men turned to science for salvation, as even today in desperation we search through science for the secrets with which to salvage our society.

THE BAROQUE—AVENUES AND ARMIES

It took a long time for the medieval form to die. Bits and pieces of this society lingered long after the Renaissance took form and flowered. In the great cities of the seventeenth century the church was a dominant, visible, civic element; but it was losing its power and had ceased to act as a vital social force. It was merely a survival. By the eighteenth century an entirely new cultural form had emerged. This is easily identified by the powerful national state and its accompanying army. In the meantime man moved from universality to uniformity. The image of the modern state had its beginnings in the fourteenth century but burst into its ultimate form in the baroque symbol.

As these great nations emerged into our modern world, the capital cities captured the population in the eighteenth century: in Moscow, 200,000; in Paris, 600,000; and in London, over 800,000. But the city even then had lost its true meaning. The baroque city existed for the court, the army, and the merchant bureau. These formed the new social order and there was no real place for the church. Is it so strange, then, that ultimately the nave of the church became the bank, and at one time "brokers plied their trade in the nave of St. Paul's, and the moneychangers all but drove the representatives of Christ from the temple"?[1] Actually in Wren's plan of London, which was never used, he gave the dominating site not to St. Paul's but to the royal stock exchange.

It is important to note that the function of war defined the character of the city, and this we live with still. Collective security gave way to colonialism. As society became more mobile, road patterns increased in size and the world was on wheels at last. The most important symbol of the baroque city was the broad avenue. It was large for wheeled vehicles and straight by military necessity. The great stimulation of rapid movement entered the city and the pedestrian was forced back to the safety of the sidewalk. This is still the pattern today and congestion is the curse with which we live. The life of the baroque city was the image of the twentieth-century metropolis in the future. A routine of manners replaced real spiritual values and boredom emphasized the need for "distractions." In spite of its surface luxury the baroque city never achieved the real cleanliness and healthful quality of the early medieval town. As tax burdens mounted, land values increased fabulously and living standards dropped.

THE TWENTIETH CENTURY—EXPANSION AND CHAOS

Our particular concern, of course, is the pattern and development in the United States. I believe it was Mark Twain who said, "Upon arrival at these shores our forefathers first fell upon their knees and then fell upon the aborigines." However that may be, we do know that the culture which was first established on our eastern seaboard was deeply rooted in spiritual values. Our small white New England towns of the eighteenth century nestle in their

[1] **Culture of Cities**, Lewis Mumford

valleys against the rich green of nature. They exist today, many of them in their original form, as a living example of the true communal life. The simple spire of the church, the stately town hall, and the shopping areas group appropriately around a common green. Like the medieval town, they seldom outgrew their purpose or resources but multiplied in individual units as the population grew. They never lost their human scale or character. They never became obscene or ugly. Soon, of course, the settlements became colonies and the colonies became states and a new nation was conceived. As the nation grew it expanded westward of necessity. Wave after wave of new groups surged onto the shores. Soon the Alleghenies were crossed, then the Great Lake territories and the Mississippi, and finally the Rockies were conquered. We are all too familiar with the pattern of destruction which followed. The forests were stripped bare, the streams were polluted, and the earth was burrowed for fuel and metal. The entire countryside was ravished as though by a conquering army. We are still paying the price of this destruction. State after state came into existence and we became a big and brawling nation overnight, borrowing all of the baroque forms of western Europe and adjusting them to a so-called democratic society. We built our capital cities, our armies, and our avenues. We looked constantly over our shoulders for a culture we could borrow easily. The temple, the cathedral, and the palace form, all alien to our new society, we imitated in our ignorance. We hurriedly assembled these hollow shapes to prove to our visitors that we were a people to be reckoned with. We conceived a dream which established the dignity of man in a common society, but we lost our spiritual values in a world of hurried sophistication. The vigor of our natural resources was enormous; but our most precious symbols, carefully nurtured at the beginning, lost their meaning as national greed, corruption, and bigness replaced the true instruments of social order.

In our modern cities all the evidence is there to view today. Bigness became our watchword as industrial expansion moved forward under new technologies. The smokestack became the symbol of progress in the very heart of the city, and the huddled masses crowded into the adjacent slums with all their attributes of disease, poverty, and crime. When the smokestack replaced the steeple the city was doomed.

RECONSTRUCTION AND SALVATION

Today, halfway through the twentieth century, we find ourselves at a crossroad of particular significance. It is frightening to conceive that we will continue the senseless, unplanned kind of destruction so much in evidence. There are other directions to take, and it will demand real courage and great soul searching to embark on the necessary road of reconstruction. Our cities may not have been damaged physically by the recent war, but we must face a period of reconstruction as surely as did London, Berlin, and Stalingrad. For a decade now the pillaging has been going on under the name of progress and expansion. Look about you in Los Angeles; consider the catastrophe of the wasteland called Euclid Avenue in Cleveland. If you must, visit New York and view the destruction of space at a frightening scale. Skyscraper after skyscraper is being torn down to be replaced by a bigger and shinier monster. Acres of glass act as mirrors to multiply the disorder, destroying any concept of space and slowly driving the population out of the city. The churches lie hidden and even the railroad stations must succumb. It is no wonder that the little child in New York, kneeling at prayer, is said to have uttered, "Forgive us our trespasses as we forgive those who trespass against us, and lead us not into Penn Station." All about us today we see city after city devouring itself at the center like some great volcano and forcing its lava of destruction further and further outward, constantly desecrating the countryside. The population, clutching its precious symbols, flees headlong to the safety of the suburbs, only to be engulfed again as the molten mass flows by.

This flight from the city is a grim reality, but the facts tell us quite another story. Between 1920 and 1930 people tended to leave the city. Philadelphia, Pittsburgh, St. Louis, Cleveland, Boston—all lost population. However, they never really left the city. They merely moved to the unincorporated fringe areas. Since 1940 the trend is completely reversed; now masses of the population are moving toward the city. At present over sixty percent live in urban metropolitan centers. This unprecedented expansion of the city is perhaps the most significant social phenomenon of the twentieth century.

I do not intend that this statement become just a jeremiad of rhetoric. With reconstruction can come salvation. Recently we have heard much about so-called urban renewal. To renew may mean to bring back to its original freshness and vigor. As applied to the urban center this is most appropriate. Almost every major city has such a program in operation or on paper. But too often these are timid, ill-conceived plans for removing slums and run-down areas and replacing them with contemporary slums. In this hurried attempt to erase the scars and to heal the cancerous center of the city, we have utterly forgotten the role of the church in urban life. Because in our democratic society the church has rightfully become a diversified type of denominational concept, its symbols have become smaller and less significant. But this is no justification for abandoning these forms in our flight to the suburbs. Too many times we have been frightened into the "suburban solution" by ministers with an "edifice" complex or by the foolish notion that the church must necessarily be as convenient as the country club.

We seem to have achieved an Alice-in-Wonderland concept that suburbia with its cute little packages for living row on row, each with its handkerchief-sized plot of green in front, will last forever, forgetting that in twenty years or less it can become Drearyville. I am quite aware of the enormous difficulties one faces in maintaining a downtown church and all of the parallel problems. But the solution is not found in running away.

Mr. Carl Feiss, one of the important city planners, recently said, "Irrespective of the setting of religious interest within any one city, I am convinced of the fact that any community without adequate provision for places of worship is not an adequate city and that the church as a vital institution must be considered at all times as an integral part of a city plan." We must constantly remind ourselves that the city is not merely a physical fact but is a complex of social institutions, each of which plays a part in the constant drama of man's existence. This total complex must not allow its role to be abrogated.

There is progress being made. For many years planning for the church was done in isolated procedure with little thought being given to the interdependence of the church and the city. But now the picture is changing. Everywhere church councils are being formed to bring into focus common problems. There are nearly one thousand such

(turn to page 20)

With Careful Maintenance

Playground Equipment Will Last

Norman R. Miller*

When a church board has invested several hundreds of dollars in playground equipment for the church, school, or camp, it quite naturally wants to protect that investment. The answer is regular inspections, careful maintenance, and supervision.

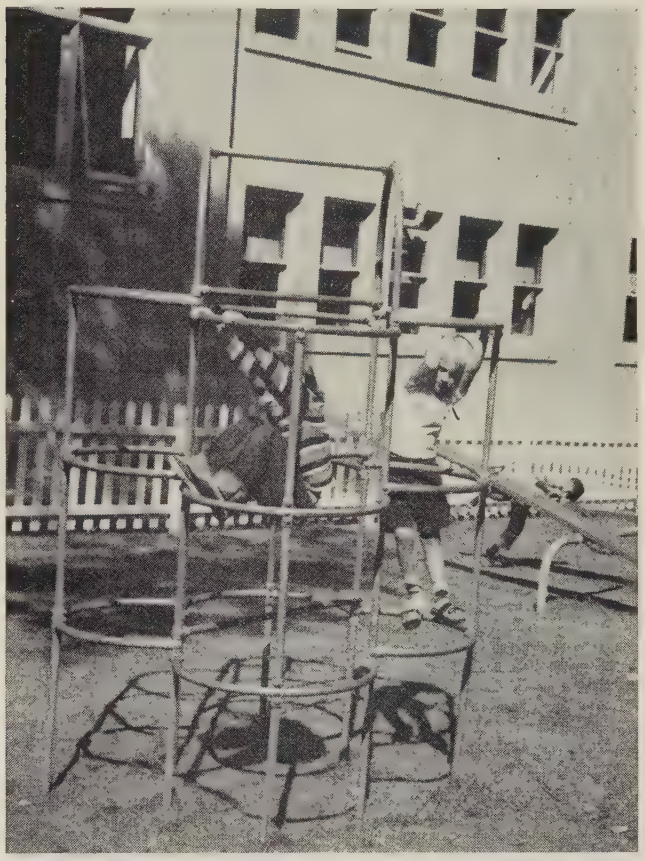
All swings, slides, castle towers, and other playground devices should be inspected at regular intervals during the season. Frequent inspections will focus attention promptly on acts of vandalism, the greatest single threat to recreational equipment.

Wooden parts of apparatus, in particular, should be carefully checked. Badly worn, splintered, or cracked slide siderails, swing seats, or seesaw boards definitely are dangerous for children. They should be repaired or replaced promptly. Swing chains, hooks, hangers, and frame fittings should be carefully inspected. Badly worn parts are dangerous. All wooden parts should be refinished regularly. In far too many cases the only paint that playground equipment ever receives is that applied at the factory, even though this apparatus is subjected to exceptionally hard use and is constantly exposed to rain, wind, and other elements.

Years of extra service can be added to playground equipment by painting it frequently and regularly. It should be kept in mind that the protective paint coating will last longer and look much better if the wooden parts are sanded reasonably smooth before they are refinished.

Worn slide chutes present a special problem. Few owners have the tools and equipment necessary to do a thorough, really workmanlike job of slide-chute repair or rebuilding. Thus, if the siderails or bedways are badly worn or need to be replaced, it's usually advisable to ship the worn chutes to the factory for

*Vice-President, American Playground Device Company, Anderson, Indiana.



Happy children at play close to the church indicate a healthy future.

a rebuilding job.

Frequently, too, if the chutes have been in service ten years or longer, it is good economy to replace the worn chutes with new ones of all-steel construction. It's a good idea to send the chute fittings along with the chutes so the factory can properly locate them on the new chutes and thus greatly simplify the installation job.

If properly galvanized by the hot-dip process, the metal parts of playground equipment will present few problems until they have been in use for about eight years or more. In fact, if they were hot-dip galvanized originally, the pipe members and chain and malleable fittings tend to weather out smooth and shiny as the years pass. Thus they will require protective finishing only when signs of rust begin to appear. When this occurs, you need only clean the metal parts with steel wool or emery paper. Then apply two coats of any good grade of outdoor enamel or, if bright colors are not considered essential, with any standard asphalt-base bridge paint.

One sure way to protect equipment while in storage is to store all the equipment in an orderly, organized manner, so the parts of each unit may be located easily. Orderly storage will make reinstallation much easier the following season.

Another procedure that greatly simplifies installation, maintenance, repair, and replacement is standardization. An increasing number of playground systems are standardizing with equipment of certian approved manufacturers. In this way replacement is greatly simplified, even though many years have elapsed since the parts were originally purchased. A desirable interchangeability exists in standard apparatus. There are no orphan units or parts, and familiarity with the product of one manufacturer makes installation, repair, and maintenance work much easier, less costly, and much more efficient.

Your church group, of course, will want to get as much trouble-free service as possible from its playground equipment. Much money can be saved by careful maintenance. Timely repairing and repainting will make the equipment last longer and provide a greater measure of safety for the children.

(the end)

Read
CHURCH MANAGEMENT

Found in Prospering Churches

Mistakes Often Made with Building Projects

John R. Scotford*

Nearly every congregation has done or is about to do something about its building. These plans range from long overdue repairs for the old place to a new church on a new site. With so many more or less obsolete churches, with the present birth rate, and with the shifting tides of population, this situation will continue indefinitely.

This is an area where first thoughts are usually wrong thoughts, and where the obvious approach is rarely the right one. Going at building projects the wrong way around leads to delays that may last for years and to the waste of considerable sums of money. Our purpose is to flash a danger signal on mistakes which are commonly made by people who are usually eager to get something done but who lack experience in the ways of churches.

I

Sending out a questionnaire to find out "what the people want" sounds like a good idea, only it isn't. A most apt example of this concerns a Methodist church which polled the congregation on the colors to be used in redecorating the place. A considerable group wanted blue, another sizable block wanted green, while a few sturdy souls wanted yellow. To make everybody happy a color scheme was worked out with much blue, quite a bit of green, and a splash of yellow. (The church across the street beheld the result and sent for the writer.)

In response to a questionnaire a lot of people will ask for "more room." The church school teachers will put in for as many classrooms as there are classes. The women will want a dining room adequate to feed the conference, which comes around about once in ten years. The young people will put in for recreational facilities for themselves alone, while somebody will plug for a gymnasium to "keep the boys off the street." None of this represents responsible thought. It awakens false hopes and gets a church nowhere.

II

As soon as the word "building" is mentioned, some people want to rush out and hire an architect, even though they have only the vaguest idea as to what they want. Most architects are willing to be hired. They are always afraid there is a time coming when they will have nothing to do, and this is a hedge against the future. Also, if they sign up a church, the other fellow can't get that job. But the bane of the architect's life is the client who does not know what he wants. Architects waste a fabulous amount of time and quite a bit of money cultivating jobs that never come off, which is bad for everybody.

Sometimes an archiect is so anxious to get a job that he cuts his own throat. When he comes to a church with the statement "I will give you just what you want," it sounds reasonable—but beware! If he includes in his plans everything which everybody wants, including such items as a door through which the soprano can get in and out of the choir loft without being seen, when the bids come in the price will be so high that everybody gets mad—and they look for another architect.

Don't bring in an architect until you have some idea what you want, and some likelihood of getting it.

*Church building consultant, Mount Vernon, New York.

III

Appointing a commitee to "find out how much we can raise" as a preliminary to planning sounds sensible, but it is often self-defeating. Theoretically it should be possible to talk with some of the more prosperous members of the congregation and get an idea of what they might give. Yet few people give just to get rid of their dollars. They grow generous as something is offered them which they want, and their response will be in proportion to their desires. They are not going to give just to be giving. As a result, when they are sounded out they will name a minimum rather than a maximum sum.

A certain church was seeking to solve its problems by adding a third lean-to at the back of the building. When it was proposed that they build a new church on a new site, the wealthiest member of the congregation remarked, "On that first proposition I was going to give just enough so that they could not point the finger of shame at me; on this other deal I will really make a substantial contribution."

The easiest way to frighten most congregations is to wave the dollar sign at them; everybody goes on the defensive. The wise procedure is not to mention money, and to do your best to keep anybody else from mentioning it, until you are prepared to present a well-thought-out proposition in an appealing fashion. When a merchant covers his goods with large price tags it is usually to direct attention away from the shoddiness of his merchandise. When he is trying to sell you a good coat he lets you put in on first and then tells you the price. This is precisely the effective procedure with churches. Keep finances in the background until the congregation wants what you have to offer.

IV

We would not have believed the following performance if we had not actually witnessed it. An intelligent committee in a wealthy suburb began considering the possibility of building by going to the bank to see how much of a short-term loan they could get, and to an insurance company to find out how large a mortgage it would place on the property. A common variation is to go to the denominational money-raising agency to see how much of a commitment can be had.

This procedure looks hard-boiled and properly cautious, but it is exceedingly shortsighted. No bank, insurance company, nor denominational moneylender is going to sign a blank check, or promise anything beyond the absolute minimum. What the committee gets are phony answers. On the other hand, the poorest way to present a matter to a congregation is to say, "We think we can build, because we believe that we can borrow so much money." What is being offered is a mortgage, and a mortgage is about the least inspiring document the printing press turns out. No sensible institution is going to make a sizable loan until it knows how much is being given by the people who are going to repay the mortgage.

V

Another mistake is asking a congregation to vote on a proposition prematurely. In this country there are thousands of churches that need to move to new locations, and which will do so ultimately. But if the matter is brought up on a Sunday morning, at the annual meeting, or at a specially called meeting of the congregation, the chances are that it will be voted down unless beforehand there has been an extensive educational campaign that has penetrated deeply into the pews. To a lesser degree this is true of enlargements, renovations, and even redecorating.

In every congregation there is a large group of people who love the place "just as it is" because of the holy associations which it has for them. There is also another group which believes in protecting its pocketbooks. Unless this has been forestalled in some way, the sentimentalists and the economists usually have enough votes to block progress at a given moment.

The answer to this situation, which is quite standard, it to stave off a decisive vote until the congregation has been informed sufficiently to vote intelligently; and if they vote intelligently, they will vote right.

Life brings to most of us few really big decisions. We settle most issues that confront us through a succession of little choices. Few men know precisely when they became engaged to their wives. It is a rare minister who can put his finger on the moment of decision or the considerations which led him to enter a theological seminary.

This applies to churches. Instead of dramatizing a big issue and having a lively fight, it is much wiser to play along with a lot of little ones. We would

MAKE YOUR ANNOUNCEMENT BOARD PAY

Is your bulletin board attractive and readable? Are old notices removed as soon as they have served their purpose? Are the pictures and notices placed strategically so those who pass can get their meaning at a glance? This picture of the bulletin board in John Chambers Memorial Presbyterian Church, Philadelphia, Pennsylvania, shows that this church uses its board to capacity. John K. Lynn is the minister.

begin by asking the congregation to authorize the investigation of possibilities. If these seem favorable, we would ask permission to hold a financial campaign. After the money has been pledged, not even the most stubborn congregation can refuse to spend it. Why raise divisive questions prematurely? Why toot a horn when you pass the point of no return? Most issues will settle themselves if handled adroitly.

The fundamental ingredient of a building venture is not money but thought. If a congregation is well vaccinated with ideas, the dollars will come along in due season. Without the thought, the dollars will be wasted.

Here churches suffer from a common hallucination. "We have talked about this for years, and we have thought of everything!" When they say this they mean that they have been repeating stock statements for an indefinite period: "We need more room!" "Wouldn't it be nice to have a new church with pretty windows?" "The women need a better place in which to work!" "There's too much noise in the church school!" "Wasn't that modernistic church we saw on the way to Florida simply horrible?" "The young people need a place to play." This is not thinking, but rather a process of echoing something that has been heard several times.

What most churches need is not more money but more ideas. They need to cultivate the thinking process. Few congregations are self-starters at this point. They need outside stimulation to start their brains to functioning. This can come in three ways: (1) A new minister may turn the trick. (2) Denominational and interdenominational officials may be able to fire their imaginations. (3) Independent church building consultants have a wider experience than most ministers, and they can spend a longer period of time with a congregation than is usually true of denominational and council-of-churches secretaries. They are particularly efficacious with stubborn, difficult congregations.

(the end)

RECOGNITION

When Christ went up to Calvary,
His crown upon His head,
Each tree unto its fellow-tree
In awful silence said:
"Behold the Gardener is He
Of Eden and Gethsemane!"

John B. Tabb

For the Church

A Margin of Profit*

Kenneth E. Nelson*

Our church office has a folder stuffed with letters which say, "Make money for your church by selling . . ." The items include candy, fruit cake, Christmas trees, plates, dish cloths, brooms, cosmetics, needle threaders, extracts, soap, date books, corsages. You name it—somebody would like to retail it through your church.

What is the philosophy of these mail-order merchants who are so eager to help churches raise money? The following are excerpts from letters we have received:

Tithing and straight appeals rarely raise enough funds . . .

Within your church there surely must exist an unending need for extra funds . . . for new buildings, Christian education, benevolence . . .

Over 20,000 organizations have enjoyed complete success . . .

We feel there is no better arrangement for fund raising than selling . . .

All of these merchants who want to sell something in your town without renting space or paying employees and taxes in the community share the common error that the primary need of the church is extra money. Actually, the real need is for people with a Christian understanding of the stewardship of life and possessions. The mere obtaining of a little extra money from a sale has not enlisted the personal dedication of the volunteer salesman who ought to dig down into his own pockets and also encourage others to give rather than buy.

Suppose that the money does make possible better facilities. Without people of deep personal dedication mere buildings and equipment are hollow. Furthermore, involvement in selling wastes the time and ability of folks qualified to do things more important than peddling peanuts. How ridiculous to take time and talent from the main program of the church and spend it selling items available in local shops!

Isn't it stupid to approach a person and say, in effect, "We know you can't afford to give two dollars to the church, but if you will buy this candy, the church will receive one dollar in profit"? Here is the deadly side of this peddling business: It cultivates the error that people can't give very much to the church outright; therefore we must find a way to let the church receive the profit from items we generally buy anyway.

What about the church, a tax-free institution, competing with the local tax-paying merchants? The church pays neither real estate nor inventory taxes on the brooms, piggy banks, or salve. The local merchants pay taxes on every level. Nor does the church provide a payroll when it sallies into the world of commerce; therefore there are no new sources of personal income from which to give to the church. To top it off, the merchant is asked to pledge to his church which has cut off some of his sales.

Consider the attitude of people on the fringe who may feel they have actually supported the church by purchasing hosiery, needle threaders, and cemetery wreaths. They look at the total cost of the item as their contribution to the church, but the church receives only a small percentage. The family would have given more outright than the church received, because they paid the total cost of the item. The church probably received thirty percent, when by the direct method it might have received one hundred percent.

If the church runs sales bumper to bumper, some contributors will hold back pledge increases to allow for perfume, artificial flower, and carnival hat sales during the year.

If the vanilla or shoes prove to be of poor quality, the purchaser just endures the bad taste or the blisters, realizing that the church is in a fly-by-night type of business and cannot make adjustments.

The continuous sale of various items

(turn to page 16)

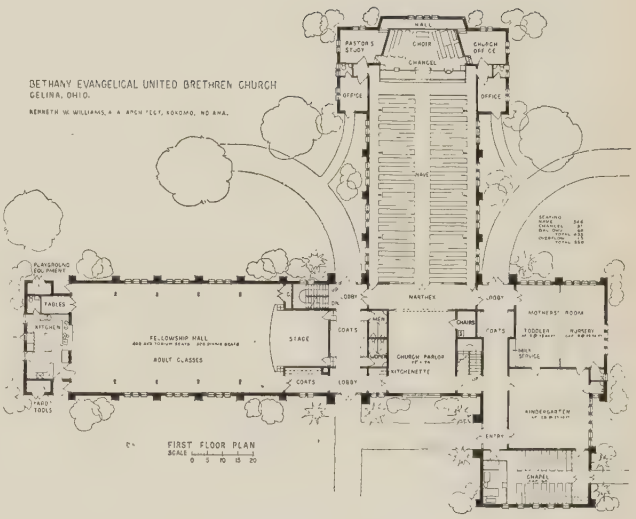
*Minister, First Presbyterian Church, Douglas, Arizona.

BETHANY EVANGELICAL UNITED BRETHREN CHURCH

CELINA, OHIO

View of the Exterior in a Time of Snow

- Minister: M. W. George
- Architect: Kenneth W. Williams, A.I.A., Kokomo, Indiana*
- Contractor: Gwaltney Brothers Construction Company, Indianapolis, Indiana
- Complete building cost: $215,637.92
- Cost per cubic foot: 81½¢
- Total floor area: 17,210 square feet
- Church faced with limestone
- Furniture, organ, equipment, and site improvement cost: $64,300
- Church pews seat 435, with an additional 110 seats in overflow area.
- Fellowship hall seats 330 for assembly and 200 for dining.
- Chapel seats 66.
- Total Sunday school room areas provide for an attendance of 600.
- The first floor is at ground level, with the second floor accommodating the primary through senior departments. The structure is designed with masonry walls, steel beams, and concrete structural floors. All rooms are plastered, and classroom ceilings are finished with acoustical title. Vinyl tile floors are used throughout. The modern kitchen is completely equipped.
- The hot-water radiant-heat system is installed in the concrete slab floors.
- The generous site, which is bounded on four sides by city streets, provides for ample parking and play areas.



First Floor Plan

Below: Nave and Chancel

*Member of the Church Architectural Guild; designer of more than two hundred churches throughout Indiana, Illinois, Michigan, and Ohio.

A MARGIN OF PROFIT

(continued from page 14)

gradually displaces the right kind of stewardship—proportionate giving—because bigger and better sales items and techniques are studied instead of the Christian teachings on stewardship.

Conversely, the church which sells nothing but teaches and encourages proportionate giving receives substantial pledges from the top of people's incomes, rather than a dollar here and a dollar there. These folks still buy perfume, candy, and pot cleaners from local merchants; but they do not consider these purchases as contributions to the church—although a percentage may go there through the contributions of the merchants.

If the church is having deep financial troubles, a few peanut sales will not save the kingdom. If an organization within the church needs pin money, that can be obtained without setting up a sales organization.

Don't be fooled by letters that feign an interest in the finances of your church. These cross-country peddlers want to use your building as a warehouse so they won't have to build or rent one in your town. They want to use your members as a sales force so they won't have to hire and train one. They want to do business in your community without paying local taxes as the businessmen on Main Street do. But the worst offense is their prostitution of the Christian concept of stewardship.

(the end)

FAMILY COUNSELING WORKSHOP

A week-long conference for those experienced in family counseling is planned for August 22 to 29 by the Religious Counseling Center, Rockford, Michigan. A full program is planned for every member of the family. It will be held at Hobby Crest on the west shore of beautiful Hamlin Lake, in the heart of the resort area of Ludington, Michigan. Family cottages, served meals, and daily maid service will release the participants for a vigorous vacation conference. The theme is "the challenge of living in the extended family." Further information may be secured by writing Reverend H. Walter Yoder, Pastoral Director, Religious Counseling Center, 8930 Northland Drive, Rockford, Michigan.

Vacation in Kentucky

Milton Thomas*

The sun shines bright in the old Kentucky home,
'Tis summer, the darkies are gay;
The corn top's ripe and the meadow's in the bloom,
While the birds make music all the day.
The young folks roll on the little cabin floor,
All merry, all happy and bright;
By'n by hard times comes aknocking at the door,
Then my old Kentucky home, good night.

Let us share with you that part of our vacation tour last summer which we spent in Kentucky. Early one morning, to the joyous strains of "The sun shines bright," we crossed the Ohio River into Newport, Kentucky, and started up the winding road out of the river valley.

Kentucky, popularly known as the Blue Grass State, has an area of just under fifty thousand square miles and a population of just under three million. Throughout the years it has been known, among other things, for its fast horses and beautiful women. There is a romance to its past and a charm to its present unsurpassed by any state. It is the native state of Henry Clay. Within its bounds one of America's leading denominations, the Christian (or Disciples) Church, was organized and that distinctive American religious summer institution, the camp meeting, was first held.

Perhaps we had better say a word of what Kentucky has meant to us. As an immature lad the writer attended a college prep school in Kentucky for the last year of high school; then Asbury College in Wilmore for college training and stabilization in religious experience. Before I returned to college as a senior, Maude and I were married. Not too long before I received my BA degree I received my PA degree, because David was born. But in those days, more than three decades ago, we did not have much cash, so we did not get to know the state at that time.

*Minister, The Methodist Church, Ripley, New York.

This was the first time our thirteen-year-old son, Stanley, had ever been in Kentucky; and it had been several years since Mrs. Thomas and I had been there. Naturally our expectations ran high. It was another state for Stanley to add to the list of those he had visited. As for us, besides tracing down some memories of bygone days, we enjoyed the natural beauties and wonders, the romance of historical sites, an experience of summer religion, and other details which make up a happy vacation.

Our first objective was the city of Paris. On the way Stanley saw his first field of growing tobacco. Later we secured for him a full-length leaf of Kentucky burley, and he was disappointed that it didn't stay green. Stopping in Paris, we shopped and went to a barber shop. There were two signs on the walls of the shop: (1) "Watch the man who says he's boss at home. He'll lie about other things." (2) "Every man is entitled to one good dog and one good woman."

Our objective at Paris was to visit the historic shrine at Cane Ridge, just a few miles to the southeast, where the original log meeting house stands now enshrined and preserved in a large stone edifice. It was here at the beginning of the nineteenth century that, as a result of the famous Cane Ridge Revival, new life came to this American frontier. In this building was organized the Christian (Disciples) Church. And in this area (we haven't been able to discover exactly the relation of this building to it) was held the first camp meeting, a religious phenomenon of the earlier frontier and a movement which is vital to the religious life of America even today.

GRAVE OF DANIEL BOONE

That afternoon, in the interest of the romance of Kentucky's history, we visited the cities of Frankfort and Lexington. At Frankfort we found the grave of the famous frontiersman Daniel Boone, and spent some time in the museum. (In Frankfort they don't expect foreign vacationing cars to put money in the parking meters.) Among

other things, we saw a section of a tree on which Boone had carved his name, and one of those long Kentucky rifles he used. The state capitol was one of the most beautiful we had visited. At Lexington we stopped the car in front of the home of Mary Todd Lincoln and, despite impatient drivers sounding their horns, pointed it out to Stanley. We also visited Henry Clay's tomb in the cemetery. This is a beautiful structure, somethink like Lincoln's at Springfield with its main lower room surmounted by an unusually tall shaft. Carved in the stone at one opening are the words, "I'd rather be right than be president."

To the north of Lexington we took in "the horse capital of the world." We visited Faraway Farms, home of Man-of-War, the horse that won every race he entered except one. We saw his full-size statue at his grave. We were also privileged to see the barns and race horses, including some of his descendants. On the way there we saw the grave of Domino, "the fleetest horse that ever ran."

As the afternoon wore on, we turned south and drove the seventeen miles to Wilmore. What thirty years can do to a town! It looked strange, with modern homes that were not there during my student days. Here and there we pointed out something familiar. We drove by the Asbury campus, but did not stop that afternoon. We noted similarities and differences as we drove through the business district and crossed the railroad, finally arriving at the campground where we had reservations.

Back at Cane Ridge the camp-meeting movement had started. Here at the edge of Wilmore the Central Holiness Association had maintained an encampment for just under seventy years. A characteristic of modern camp meetings was the recently constructed hotel where we found a room on the first floor. It was commodious and comfortable, with twin beds, but severely plain and without running water. However, across the hall were two modern multiple-unit baths with hot water and showers. The price was reasonable, and Stanley found a free room in the boys' dormitory. We had hardly arrived when the bell for supper sounded. In the large rustic dining hall two cafeteria lines formed. We enjoyed our first (for the season) regular dinner of old-fashioned Southern cooking—biscuits and all.

That night we attended the packed, open-sided tabernacle and listened to a program of spirited singing, special musical numbers, and the preaching of

AT THE QUINCY, ILL. SENIOR HIGH SCHOOL,

(Architects: Charles F. Behrensmeyer and Horn)

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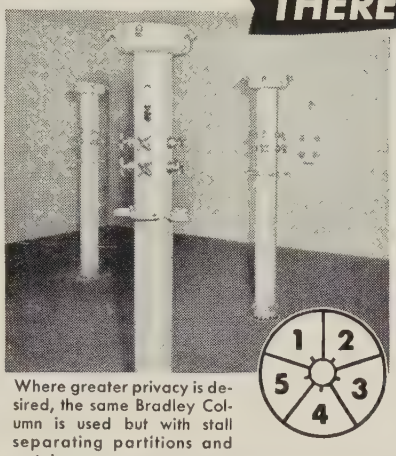

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Duo-Washfountains represent the latest in sanitary washing facilities.

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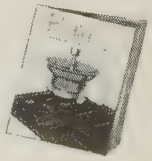


Write for Cat. 5601

BRADLEY *washfountains and multi-person showers*

(Distributed by Plumbing Wholesalers)

the gospel. The sermon was followed by an altar service. Strange as it may seem, following the service we tarried and found a few folk whom we knew. A small world! Among them was retired Dean Kenyon of the college, now serving as president of the camp. It gave us much pleasure to be remembered by them.

The next morning after breakfast we packed up and were off again. Taking a back street, we paused in front of the large house where we had had our apartment—a big room and a cubbyhole —and where Maude and I had set up housekeeping the year I was a senior. We pointed out to Stanley the window on the second floor where we had lived and where his oldest brother had been born. From there we drove to the college campus. Stopping near Morrison Hall, we entered the front corner basement room where the alumni office was located. "You must be Otter," I said. "You must be Thomas," he replied. Mr. Otter is the secretary in charge. Again it gave pleasure to be remembered after those years. After talking about many things, we walked across to the Morrison-Kenyon Library, where I found the tablet with my name in bronze to proudly show Stanley. This simply commemorated the "famous class of 1927" as providing the furnishings for the library.

The rest of the day was spent in visiting some of the noted shrines connected with Kentucky's romantic history and culture. We stopped at Harrodsburg, the oldest permanent settlement in the state, antedating the signing of the Declaration of Independence. Here had been built a replica of the old fort with its log cabins and blockhouses. Among these buildings within the stockade was a log school with split-log benches and a peculiar fireplace fed with logs through an opening from the outside. The logs moved inward as they burned. In the same memorial park was the chapel housing the log cabin in which Abraham Lincoln's parents were married; and across the drive was one of those old Southern mansions of yesterday with its historic equipment, now a museum.

The high point culturally was reached when we visited the home of John Rowan at Bardstown. It was here that his cousin, Stephen Collins Foster, was a guest for several years. There was a charm in seeing the desk at which he wrote the lines for "My Old Kentucky Home" and the piano where he first played the music. This piece of folk artistry depicting the plantation Negro has become the official state song. Across a field off the beaten tourist path, Stanley and I walked to the graveyard where countless slaves lie buried in unmarked graves. Then back to the more formal grounds where we stopped at the family burial plot and saw the Rowan grave that inspired this song:

Down in de cornfield
Hear dat mournful sound;
All de darkies am aweeping,
Massa's in de cold, cold ground.

Driving south from Bardstown, we followed a noontime custom we often practice when touring. At the top of a wooded hill we stopped at a small country store where a bread truck had stopped with its supply of the staff of life. We bought a loaf of fresh, fresh bread and then took supplies from the trunk of the car. While Mrs. Thomas made sandwiches we ate our lunch at the rate of fifty or sixty miles per.

MAMMOTH CAVE

Kentucky holds the distinction of being the birthplace of both Civil War presidents: Jefferson Davis and Abraham Lincoln. Having often followed the Lincoln trails as opportunity offered, we had long wanted to visit the shrine of his birth just outside Hodgenville. There, surmounting one of the low, rolling hills of the farm, is the classic-style stone shrine enclosing the log cabin in which the sixteenth president was born. Climbing up the broad steps—one for each year he lived—we entered the door. One ponders, "Could such greatness have started life in such an insignificant cabin?" Laying my hand on a log by the open window, I felt in the presence of greatness. It was like the time a few years earlier when we had stood in the tomb in Oak Ridge Cemetery, Springfield, Illinois. Yes, this was a day for which we had waited and a place we had long wanted to visit.

It was the climax. Following the visit to that cabin, there could be nothing more of importance for the day. We drove southward to Mammoth Cave National Park and got located in our cabin for the night. Tomorrow would be another day. Being a part of the park system, accommodations are government

WHAT CAN YOU DO?

Sow one seed of harmony in a world of discord. Give one word of calm thought in the midst of so much idle chatter. Show by one act of tolerance your disdain of prejudice. Make honor your byword and honesty your middle name. Allow some stranger one moment of a better world because of you. Be a friend to all and a brother to every man. Take time to look up; it will help you to keep your feet on the ground.

And never forget that no man is too small. No man's efforts are too minute. Each man is granted the privilege of the destiny of little things.

So find your destiny of little things. Find it in the first bright quirks of morning. Find it in the last faint gasp of evening. Find it on the busy city streets.

Find it, because no matter how small, it has the power to shape a life. Your life and the recipient of your deed.

Your destiny of little things is as close as a discerning eye, a heart of love, a soul of faith. Indeed, it is as close as

YOU!

Neil Wyrick, Jr.
Miami, Florida

concessions run in the interest of the people and rates are reasonable. We stayed in the cabin two nights. The first night we attended an illustrated lecture by a park ranger in an open-air assembly arena. We planned on going on a conducted nature hike the next morning, but a heavy rain canceled the project.

We had looked forward for many years to visiting Mammoth Cave. Now the opportunity came. Because of heavy rains, the all-day tour had been canceled. Part of this trip is a ride on Echo River, which was flooded. So the scenic trip was substituted, a four and one-half mile hike through the underground channel requiring about the same number of hours. Mammoth Cave is the largest explored cave, though some say it is not the most beautiful. Much of it is dry, so throughout the ages the peculiar cave formations have developed only in a few places. Buses took our party to the Carmichael, an artificial entrance, where we followed the guide down what must have been one or two hundred steps to the cave corridor.

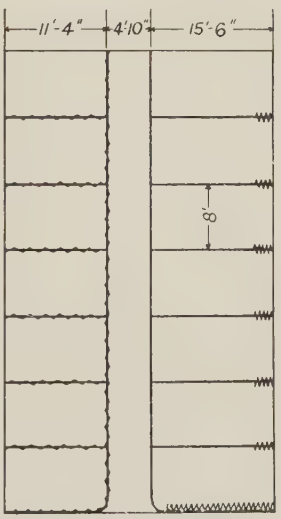
Up hill and down we followed the underground trail and listened to the guide's explanatory lecture. Once we saw a lone stalactite which hung about eight inches from the ceiling. The guide told us that it had probably taken about eight hundred years to form, about an inch a century. It makes one stop to think. How long had that cave passageway been there? On that same ceiling, three centuries before Columbus headed his three tiny boats westward to discover America, a tiny drop of mineral-filled water had formed; and year in year out since that time drops of water have seeped through, each leaving its infinitesimal deposit until an eight-inch stalactite was produced.

In some places the passageway was large and the ceiling high. At others the twisting corridors made a fellow lean over to follow them. Sometimes the course seemed to follow what looked like Watkins Glen with a roof on top. Here and there were delightful areas of gypsum formations with their fragile shiny lace. About midway through the cave we came to the Snowball Dining Room. The passageway had widened into a large room, named for the glistening gypsum formations on the ceiling. Here we had an excellent lunch, served by the concessionaire for a dollar.

Sometimes minor disappointments come, but we refuse to let them dampen the joy of our vacation. One incident was like the fog that had to come the

How to create 14 church school rooms for only $3,641

BEMISWALL installation at Elim Lutheran Church. Seven rooms are closed at the left side of the photograph. Partitions at the right side of corridor are open to show the succession of seven other rooms.



Floor plan, showing arrangement of rooms. When the entire room is needed as an auditorium, the partitions are "stacked" as indicated at the right side of this drawing.

THIS report may be very important for your church:

Elim Lutheran congregation, in suburban St. Louis, has a new building . . . with a 31' 8" x 56' lower floor to accommodate a host of church school classes. But even three classes could not meet satisfactorily because of cross noise.

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Why is BEMISWALL so much more economical, durable and free from trouble? Simplicity of design, primarily. In other principal factors—fire resistance, sound resistance, ease of handling, compact stacking—it is equal to (and often better than) other makes of folding partitions. Send the coupon for the *complete* BEMISWALL story.

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night we spent on top of Mount Washington. One of the scenic attractions of Mammoth Cave is the stalactite formation known as Niagara Falls. The unusually heavy rains that afternoon made it impossible for us to descend the stairway down along this inside masterpiece of nature. We left the park the next morning.

And now comes a personal element in our vacation. Some few years ago I had served as clergyman for the funeral of a woman who was brought back for burial in the community where I was pastor. Mr. and Mrs. Paul Calvert of Owensboro, members of the woman's family, were grateful for the ministry which I, a stranger, had rendered them. They said, "If you are ever anywhere near Owensboro, you must stop and see us." A letter of appreciation received a week or so following the funeral emphasized the same invitation. So when plans for our vacation into western Kentucky were materializing, I remembered the invitation and wrote that we were planning our vacation tour and would probably be driving through that area. Immediately came the cordial invitation for us to stop and see them.

We had thought of a brief afternoon visit. However, Mr. Calvert said that they were having an old-fashioned Kentucky picnic and we must attend. He held an executive position with the Owensboro and Ashland Pipe Line Company which was having the picnic and supper for its employees and their families that day. After some consideration, we revised our plans and remained for the picnic. We went with them to the airport to pick up the officials from Ashland and then out to Miller Lake for the afternoon and evening. It was a delightful afternoon; people readily accepted us and made us a part of their number. Stanley swam in the lake and had all the pop he could drink.

Then came supper. We are almost ashamed to remember all we ate: barbecued ham, barbecued mutton, and all the trimmings—potato salad, pickles and olives, cake and pie. O my! They just kept urging us to eat more.

Following the supper and words of appreciation and farewell, we found our way back to Owensboro. Then as dusk began to gather, we crossed the Ohio River and followed the pavement across the flats of the south edge of Indiana.

Of course, we didn't see everything. One has to leave something for another trip. This was our fifth visit to Kentucky since my college graduation. The state has a lot to interest the vacationer which we as yet haven't seen. But in those few days in Kentucky we gained a wider knowledge and appreciation than we had before. As the evening melted into night we breathed a lingering goodbye to those days in Kentucky and headed northward toward the remaining parts of our vacation adventure.

(the end)

THE CHURCH IN THE CITY OF TOMORROW

(continued from page 10)

councils, and the National Council of Churches represents nearly thirty-seven million members. With such organizations can come about a close liaison with professional and public planning bodies through which the church can exercise appropriate influence in consideration of city space. Such a planning staff exists in Los Angeles. It is my feeling that only by combined resources and acting in concert can the position of the church be reestablished properly in what I choose to call the "new city." Our first plea must be for space dedication. The church cannot compete side by side with the skyscraper. It should never have to. We know that broad areas will be opened up for garden plazas in the center of the new city. What place could be more fitting for the spiritual symbol? We must have church centers, and what better way can there be for entering a church than through a garden? What a wonderful experience it would be if the church center could be the focus for a pilgrimage into the city every Sunday, the one day in the week when there is ample parking. This dream could be realized if we as architects, planners, and clergy acted together to return to the heart of the city the symbol of the church in its proper place.

To define its future form would be mere speculation. But this we know: We can no longer return to the dusty past. In this new age of space exploration our future church forms must be wonderfully imaginative and more spiritually satisfying than anything we have created thus far. As the church is the heart blood of the city and as life itself is the principle of self-renewal, so the city must renew itself constantly to meet the surging needs of the growth of man. Although in this great period of exploration which unfolds before our eyes day by day we will probe the heavens searching for the answers to the riddle of the universe, the drama of life will continue to be played in the heart of the city, in the shadow of the church.

(the end)

You May Think So, but

Radio Is Not Dead

Cecil C. Smith, Jr.*

Radio remains one of the top forms of communication today, despite all the serious obstacles that have arisen during the past few years. Almost every family has at least one radio; many have several—in the kitchen, the living room, the bedroom, and the automobile.

A necessary transition of radio programing has changed its entire approach. Today it is a personal medium and does not attempt to reach the family as a group. It is no longer "Ladies and Gentlemen"; it's "Hello, Mom," "Hi, kids," or just "Hello again."

Radio has enjoyed its biggest growth during the past few years when television was supposedly putting it out of business. During 1957 twelve million sets were sold, making a total of one hundred and forty-nine million receiving sets in use in the United States in December 1957.

This continuous growth did not happen accidentally. Stations have designed their local programs to fit the nature of today's living and listening. Radio has a place of distinction in mass communication because it is so universally available. Stations and networks have developed their programs to use effectively this multi-access method of communication.

People are the market, and people are active and on the go. Radio moves along with the busy housewife, the salesman, the storekeeper, the teenager. It is the only method of mass communication that can reach a market busily engaged in some other form of activity. One of its greatest assets is its exclusive quality of compatibility with other activities. Its millions of listeners are found in homes, cars, stores, and offices. Due to its compatibility and millions of sets, radio today is favorably situated to reach and influence busy people at times when magazines, television, and newspapers cannot reach them. Listeners are in a favorable frame of mind because listening is voluntary. Radio seems to be alive, because it transmits the human voice plus the ageless treasures of music and the emotional impact of sound effects. The persuasive radio program has no competition at the moment of reception.

Yet this medium of communication has not had extensive use as a public-relations vehicle. This is true in business, industry, and also churches. Only in the past few years has radio been employed even spasmodically for such purposes. Whether because of lack of talent, an unwillingness to experiment, or the limitation of the medium, it fails to receive the attention it deserves as a straight public-relations medium.

Churches that do not take advantage of its versatility fail in their primary purpose of reaching people for Christ. For many, this method of communication is their only hope of hearing the gospel. During the rise of television we have been tempted to this more dramatic method of communication, which has resulted in a concentration of practically all available promotional money and time to the newer medium. Even though television is extremely effective, it should not be depended upon as the sole mass communicator.

There are five basic ways to promote your church and its activities through radio: public-service programs, sustaining programs, participation or mention on established programs, news broadcasts, and spot announcements.

PUBLIC-SERVICE PROGRAMS

In effect, the law requires each station to contribute free time to subjects of public interest, and most of the station owners and managers are anxious to cooperate with ministers and churches in providing religious programs. Station managers do insist that educational and public-service programs present worthwhile material that will interest and hold listeners.

In seeking free time, certain fundamental policies that may be encountered should be remembered:

1. The Federal Communications Commission holds the station as well as the speaker responsible for what is said. Therefore most stations require that scripts be submitted not less than forty-eight hours in advance of the broadcast.
2. Several copies are usually required, one for the file and others for such officials as the announcer, the engineer, the transcription operator, and the sound-effects man.
3. For the protection of both the station and the broadcaster, it is usually required that written lists of titles, composers, and copyright owners of music scheduled for the program be submitted to the station at least a week before broadcast for copyright clearance.
4. Secure the consent of the station management before you appeal for public funds through a radio program.
5. Mention that transcriptions are being used at least once during the program when applicable.

Most stations are particularly interested in scheduling a well-balanced series of public-service programs that will attract audience attention. One station manager said, "We can't schedule them if we don't know about them." This is universally true, and unless you maintain frequent contact with your station do not expect to be invited as a guest speaker or to hear your church mentioned on news and community-interest broadcasts.

Each station has its own program policies, its own attitude toward local programs, and even its own titles for

*Plans supervisor, Broadman Press, Nashville, Tennessee.

the same writing and producing jobs. It is a good idea to become acquainted with your local station and especially to get to know the person or persons responsible for handling church material.

The station or you as a pastor could initiate a public-service program and present the material by any of the following methods:

1. The spot broadcast of a special church event such as a dedication service.
2. The broadcast of a sermon of a prominent minister visiting your church.
3. A round-table broadcast which realistically presents controversial material. This consists of open discussion with several people talking without scripts.
4. A symposium broadcast, which follows the round-table pattern except for using scripts. This method usually gives more variety to viewpoints.
5. An interview. This is very effective but should be written to sound chatty, informal, and spontaneous.
6. A musical program.
7. A radio drama. Correctly produced, this can be a powerful tool of influence.

SUSTAINING PROGRAMS

This type is similar to public-service programs in that the station presents it free. The difference is that the public-service program is broadcast with no intent to obtain a sponsor, whereas the station does attempt to have sponsors for a portion of the sustaining programs. It is even possible for you to work out a sustaining religious program with your church sponsoring half of the program and the station the remainder.

PARTICIPATION OR MENTION IN ESTABLISHED PROGRAMS

Any time you appear on a regularly scheduled program you have a decisive advantage because you have a known ready-made audience. It is not possible to list the established programs suitable for participation in your area. You must study your individual situation and know the nature and purpose of all programs produced locally. Keep in mind that your presentation should be of top quality. Listeners do not hesitate to turn the dial even on favorite programs that fail to meet their expectations. Never give a station reason to worry about losing its audience because of your presentation.

NEWS BROADCASTS

News releases concerning any actual news of your church, not just publicity, can be sent to all newsrooms of local stations. The news editor is always glad to receive news of community interest and will usually use it. Radio stations are anxious to give all local information available to their listeners. Stations are interested in news which relates to the minister as well as to the members and to church activities. Help your stations and they will help you.

SPOT ANNOUNCEMENTS

Spot announcements are sprinkled between regular broadcasts. They usually require from ten seconds to a minute. They are sold by radio stations to advertisers and are given to worth-while institutions and organizations as a public service.

The spot must be written to promote one specific idea. The method used can vary considerably. More frequently used are the straight announcement, the dramatized commercial, the dialogue, the "singing spot," and sound-effect commercials. In most cases it would be best to present the material to a radio specialist and let him assist in developing the approach most suitable.

Before you begin to use radio as a full-time channel of publicity for your church, study carefully the exact purpose in mind and determine the type of radio program that will most effectively carry the desired message.

The program you adopt will be determined by the type of audience you expect to reach and the particular message you have to convey. If the appeal is to be primarily to women, one kind of program will suffice; if primarily to children, another; if primarily to men, still another.

In determining where to focus your attention, it is essential to find out exactly who is likely to be tuned in. For example, you have a five-minute spot at 5:20 p.m. Your devotional period will be followed by world and sport news. In most areas your audience will consist largely of men driving home from work or already at home.

Talk with them just as you do when you are riding in a car with one of them. You are not preaching a sermon to a group of people; you are talking to individuals, and they expect to be treated as individuals.

Remember the peculiar character of your audience—its wide range of selectivity. Its listening is voluntary—and only to what it likes. In the old days preaching was practically the sole method of presenting religion. Even though this method still remains the most used, drama and music are increasing in radio programing.

In spite of a growing creativeness in religious programs, the vast majority of these programs contain no originality. Whether you like it or not, you are competing with many activities as well as other media.

Elmer G. Sulzer, former chairman of the Radio Committee of the American College Publicity Association, suggests that before planning a program the person in charge check on the following factors:

1. Scope of the proposed program. Is it predominantly promotional or educational?
2. Area and constituency to be served. Will the coverage be city? state? nation-wide?
3. Possible duplication. Is a program of the type contemplated already on the air?
4. Frequency of proposed program. Will it be on a regular basis or sporadic?
5. Are facilities available to accomplish item number two without item number three?

After completing such an analysis, develop a definite formula for broadcasting. In writing scripts, sermons, or devotionals, remember that clarity, brevity, simplicity, and punch are the basic ingredients. Here are several points to remember:

1. Keep your talk on one central idea. Apply this one idea to daily living. Attempt to meet a real need in the individual life of your listener.
2. Support your theme with fast-moving arguments.
3. Use plenty of illustrations.
4. Time your sermon or talk beforehand. Adapt the copy to fit exactly into the amount of time allotted to the broadcast. A fifteen-minute program, for example, will call for a manuscript of about six and one-half pages of double-spaced typewritten copy. Average reading time is about two minutes to a page. It is better to run a bit short, to be able to read smoothly, without hurry, than to have to be cut off right in the midst of the broadcast.
5. Use an easy style and simple words. Short sentences are

more easily delivered and understood.

6. Do not give a theological discourse. Help your listener to understand.
7. Keep your message tied in with one theme, so the person tuning in late can pick up your train of thought.
8. Never use long quotations.
9. Sum up your message when time permits.
10. Make your copy intimate. Speak as though you were talking directly to a person in the room with you.
11. Keep away from negative forms in sentence structure; they are confusing. Example: Not a few in the congregation were disappointed. Better: Many were disappointed.
12. Use specific words that will create a definite mental picture.
13. Avoid too many s's. They hiss. Avoid alliterations. They are hard to say. Use contractions like "don't" for "do not" and "doesn't" for "does not." These produce a more natural effect.

The two basic rules of radio are: Produce a good program, and build an audience. The pastor who is given radio time can help build an audience through the following methods.

1. Sending releases to radio sections of the newspaper after getting an OK from the station's publicity department.
2. Publicizing the program in the Sunday bulletin and church paper, and sending marked copies to radio stations in the community.
3. Publicizing it through direct mail to church members, either by including an announcement in a letter or by inclosing an insert with a letter.
4. Announcing the program at all services.
5. Dramatizing it on bulletin boards.
6. Encouraging church members to talk about the program by word of mouth.

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(the end)

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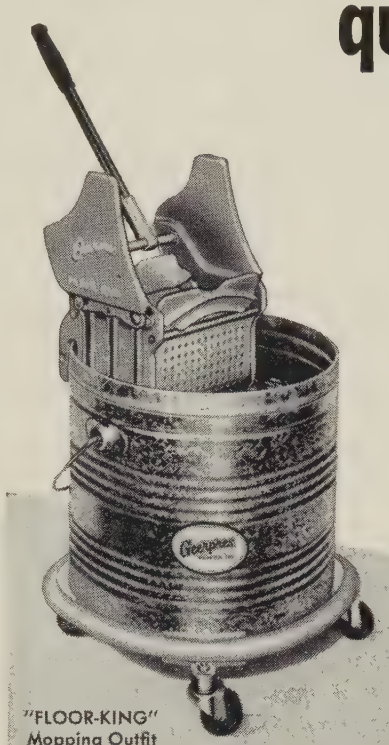

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Religion in the British Isles

Albert D. Belden*

Crowded meetings and great enthusiasm marked the recent Annual Congress of the Free Church Federal Council of Great Britain held at Cliff-town Congregational Church, Southend-on-Sea, Essex.

W. Russell Shearer, a former president of the Methodist Conference, was inducted as the moderator of the Free Churches for 1959. In a brilliant address he pleaded for the use of freedom as a mandate for courageous experimentation in bringing the church to the people. Mrs. W. Hunt of Weston-Super-Mare was inducted as president of the Free Church Women's Council. The idea of a more "portable" Christianity was also mooted in her presidential address, and this was continued in a very moving talk by Ithel Jones, principal of the Baptist College of Cardiff. Quoting a high-ranking businessman of the United States who had stated in an address on salesmanship that the customer usually asked four questions, Mr. Jones went on to present the questions as suitable for Christians to ask and to answer in providing a "portable" Christianity. They are:

1. **What is it?**
2. **What good will it do me?**
3. **Who says so?**
4. **How do I get it?**

The speaker provided masterly statements in reply to these four questions.

A CHRISTIAN EXPERIMENT

As an example of the kind of experimentation asked for by the moderator of the Free Church Federal Council, it is possible to cite an effort of the Methodist ministers in the suburb of Watford, London. They have been conducting a series of "any questions" evenings. Starting with the smaller churches and moving on to the larger ones, they put the minister of the church in the position of question master and made themselves the brain trust of the occasion. They do not see the questions in advance. The queries propounded to them show a keen interest in problems of faith and Christian living. The audiences seem to enjoy this lively way of meeting their spiritual needs.

A JEREMIAH IN JEANS

A new musical play written for youth clubs, "The Story of Jeremiah," was given its experimental premiere this week by the youth club of a Sheffield suburban housing estate parish church. Jeremiah the Prophet as a youth was dressed in jeans and a tee shirt; the chorus, in slacks, wind-cheaters, and jumpers.

The play has "pop" music, lyrics, and choruses. Its authors are two Manchester grammar school masters, John Hunter and Norman Spooner, and Vera Allen, a secretary.

REMARKABLE RESPONSE TO APPEAL AT COVENTRY

The Bishop of Coventry's appeal for church expansion and church building in the diocese of Coventry has resulted already in raising 300,000 pounds, about half the sum required. Canon E. A. Buchan, the rural dean, has been relieved of his usual tasks to undertake the completion of the fund, and there is every confidence that he will succeed.

ESKIMOS AND THE CHURCH OF ENGLAND

Canon W. J. R. James, who since 1930 has been in charge of the Anglican Mission of St. Aidan, Baker Lane, North West Territory, the only inland mission in the Arctic, has recently received the honorary degree of Doctor of Divinity from Wycliffe College, Toronto, for his twenty-eight years' work among the Eskimos in the Far North.

Of the needs of the Frozen North, Canon James says:

> **Our Anglican Church has been at work among the Eskimos for more than a hundred years, although the diocese of the Arctic was not founded until 1933. The majority of the Eskimos are members of our church, but the need for more ordained men to shepherd these people is very great, particularly**

***Dr. Belden, who writes this column quarterly for "Church Management," is currently celebrating his fiftieth year in the ministry.**

as the North continues to expand.

We have a rich Anglican heritage in the North which we must not lose through lack of men. There are wonderful opportunities here for Anglican teachers, nurses, university graduates and others to serve Canada in the North in well-paid government posts. I want to see these positions filled by Christian men and women, for it is only such people who can really help the Eskimos, who are born imitators and are watching us all the time.

This challenge may be of interest to Episcopalians in the United States.

PROTEST OVER AFRICA

A large public meeting was held recently in London to protest against the harsh and high-handed treatment of Africians by the white authorities of Southern Rhodesia and Nyasaland and by Sir Roy Welenskey, the Federal Prime Minister. Powerful speeches were made by Canon J. L. Collins of St. Paul's, leader of Christian Action, and by Father Huddlestone and other church leaders. The last speaker, Mr. Chiume, a prominent member of the Nyasaland African Congress, declared: "We believe ourselves that blood is blood, whether it flows from a biological entity called 'a white man' or a biological entity called 'a black man.'" There is widespread indignation at the treatment meted out to Guy Clutton Brock of the St. Faith Mission Farm, Southern Rhodesia, a 50,000-pound agricultural unit which has proved the possibility of whites and blacks working together in happy harmony. It looks as though this noble Christian achievement will be quite dissipated and ruined. The work of Christian mission is bound to be vitally affected if white intransigence over African progress is permitted to give the impression that the missionary movement is to be identified with its policies.

One welcomes, therefore, a frank and outspoken article in the London *Christian World* by A. E. Griffiths, foreign secretary of the London Missionary Society, in which he unreservedly condemns the present policy, especially of Southern Rhodesia.

THE LONG ARM OF THE BIBLE

At the royal show held at Eldoret, some two hundred miles north of Nairobi, Kenya, F. J. Bedford presented Queen Mother Elizabeth with a specially bound and inscribed copy of the Union Swahili Bible. This was done on behalf of the general committee of the British and Foreign Bible Society. The presentation took place in front of the British and Foreign Bible Society stand at the royal show which had been prepared by the local auxiliary of the Bible society. The Bible was a beautiful volume bound in royal blue, and the illuminated inscription had been specially prepared at Bible House in London. There were many missionaries gathered from as far as one hundred miles away who had come to see this special presentation. The Queen Mother chatted with Mr. Bedford for about six minutes, and he was able to tell her something of the preparation of the Union Swahili Bible. Her Majesty remarked on the very wide work of the Bible society, and Mr. Bedford said how delighted all the supporters of the society were to welcome their royal patron to East Africa. The Bible was presented to the Queen Mother as symbolical of the Scriptures in over forty languages which have been translated and printed by the Bible society for Kenya, Uganda, and Tanganyika. During the ceremony one or two prominent translators of the society were present. Great interest has been aroused in East Africa by this presentation, and the Queen Mother herself expressed a personal desire that the event be given as much publicity as possible. This gives the white population in Africa something to live up to indeed!

CONGREGATIONAL ADVANCE

Looking ten years ahead, the Congregational Union of England and Wales has appointed eight commissions to study every aspect and operation of the denomination at the different levels of local, county, national, and international interest. The success of such recent developments as the family church effort and the every person canvass argues well for the eventual results of this proposed new, careful, and extensive survey of the condition of British Congregationalism.

MORAL SQUALOR

The Congregationalists of Desborough, Northants, have started a campaign against the prevalent "moral squalor" associated with people who are much in the public eye, especially in the world of entertainment.

The minister, H. Geoffrey Hayes, preached a sermon. Many people commented upon it, church meeting made a decision, and a hundred and thirty-one people from the congregation felt led to sign a petition. This petition expressed alarm at the immorality which is

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now associated with fame. A funny man leaves his wife and family, but we don't think it's funny. A member of the nobility marries for the fifth time, but we don't think he is particularly noble. A young starlet marries, and everyone takes it for granted that the marriage will end in a couple of years. We were alarmed at this—that the majority of the population is no longer shocked by such conduct. But causing us even greater alarm is the apparent silence of the leaders of the churches, for we cannot imagine that in the days of the Nonconformist Conscience, now dead though not buried, the leaders and the preachers of the church would have allowed such moral squalor to exist uncondemned. They would have spoken with fierce conviction.

So we petitioned the secretary of the Congregational Union and called for action, not only by the leaders of Congregationalism but by all the churches in membership with the British Council of Churches. We took this serious step because of our deep and sincere concern for the welfare of our country. The morality of the jungle is with us, and it must be stopped before it spreads throughout all levels of society. We realize that such low standards are not confined to prominent people, but they are the more dangerous because these people are constantly in the public eye. The editor of the county paper wrote: "If the teen-age generation gets into the way of hero-worshiping those who flout the accepted code, the future is indeed dark." We feel that this position has almost been reached. We call for public condemnation by the churches. We fully understand that such condemnation is only a step, that the final solution lies in a change of heart; but this a long, slow process. Drastic action is needed now.

Here is something to which my American brethren might also give attention in their own environments. The "moral squalor" of much of our fiction and yours calls for condemnation. But in the *London Press* the following has just appeared:

> **A three-man British film company, which admits that horror is its best business, has pulled off the biggest Anglo-United States coproduction contract in screen history.**
>
> **This deliberate debauching of the public mind, so much of it youthful, calls for the most strenuous opposition of Christian people in both countries.**

(the end)

Myths I Have Seen Die

Graham R. Hodges*

I am neither old nor young, depending on how you look at it. World War I was raging when I entered the world, but recently my second daughter asked me in all seriousness, "Daddy, did you travel in covered wagons when you were a little boy?"

In the thirty-odd years since I was old enough to read and hear older people discuss world affairs, I have seen age-old myths die. My only regret is that more like them have not perished. But their going gives us hope.

As a child I remember my mother telling how people in her early days regarded tomatoes as "love apples." Believed poisonous, they were grown purely for decoration. She also related that southern cattle owners believed cottonseed was poisonous to cattle and dumped it in huge heaps outside cotton gins. The truth was that cattle loved the seed so much they gorged themselves and died of indigestion. Today cottonseed is pressed and ground to make highly nutritious oils and meal, for human as well as animal consumption.

These myths have I seen die:

We will always have wars. As children, most of us heard the Bible quoted to support the belief that there would always be "wars and rumors of wars." Why try to stop them? Be prepared. Keep your powder dry.

Wars, we heard, drained off surplus population. Periodical bloodletting, therefore, was necessary. It was said that man had a natural instinct to fight and his instinct must find an outlet. If barred by the civil code, then the fighting instinct finds release in military combat.

The modern draft system (which coerces men to fight) and recent studies in the Korean conflict (which showed that less than ten percent of the front-line soldiers actually aimed their rifles when they fired) belie these age-old myths.

Men might argue today over the best means of national self-defense, but we all agree that another major war is morally unthinkable. Even the old theologically based distinction between "just and unjust wars" as evolved by Thomas Aquinas looks as archaic as a cavalry horse in a jet airplane fight.

Negroes were created inferior by God. How do we know? The Bible tells us so! Read for yourself in Genesis 9:20-27. The drunken Noah there condemns the decendants of Ham and Canaan to be the servants of Shem's offspring. On this feeble base was built the age-old conviction that the Negro race is inferior and subject to the white. Therefore, it was not sinful but right to make them slaves, buy and sell them, segregate them, and "keep them in their place."

The tragic upheaval in the South today is but the death struggle of this myth. So long a sacred cow, it will go the way of all such error. The rantings of drunken Noah have no place beside the teachings of the Master, the Man of Galilee.

Prepaid social security insurance is Communistic. This myth is not quite dead, but it is dying. After reading the financial pages of our daily papers and learning of the huge profits our corporations are making, nobody can claim that social security has killed capitalism, or big business.

Granted that certain evils are inherent in any system of mass insurance coverage, not many would want to return today to individual provisions for old age. A single siege of sickness can wipe out an elderly couple's entire life savings. Is it wrong for the state to set up a system of insurance and free assistance? Fifty years ago the myth said, "Yes, such an idea is wrong and Communistic." The myth is dead.

We can never have a stable world federation of nations. The same mentality which said the United Nations was an impossible idea, because "look what happened to the League of Nations," once predicted failure when the families of two cave men banded together to hunt bison.

True, the UN is not a federation; it could not stop a war between Russia and the United States, and it could cease to exist. But thank God we have it! Although an impossibility a few years ago, the United Nations organization now is an absolute necessity. Its worst critics must give thanks inwardly for its existence. Politicians like Senator Mc-

*Minister, Emmanuel Congregational Church, Watertown, New York.

Carthy of Wisconsin (remember him?) have flung buckets of abuse on the UN. The world's common sense tells us that it's better to hurl words than bombs at each other, and the United Nations assembly is the place to hurl them.

Blue Cross hospital and medical plan is un-American. Hospitals today could not meet this week's payroll without their Blue Cross income.

Colonial peoples cannot govern themselves. Yes, they can—and better than their former "owners" can govern themselves. France is a case in point. How stable is the French Government?

Church is too old-fashioned for sophisticated families. This myth prevailed when H. L. Mencken and F. Scott Fitzgerald were kings. All sermons were dull; all Christians were hypocrites. Children should not be forced to attend Sunday school. Today we smile indulgently at such a sophomoric attitude and wonder how we ever could have been so adolescent.

The working man is always right. This was almost true in days when capital had complete control. But now we see that big labor is composed of human beings, too, and is subject to power mania as the owner group may be subject to money madness.

I only hope that in my children's time as many myths will topple from their sacred pedestals. Let's all give them a push. They've been there long enough.

(the end)

UNHEEDED WARNING

Down through the ages runs the bloody story—
Battles for empires won through death and dust,
Caesars that strode their brutal way to glory,
Armies that marched for them with greed and lust.
Each tale of conquest draws the same conclusion,
Etched in war's countless ruins, yet ignored—
And said by One in terms without confusion:
"Who take the sword shall perish with the sword."

John M. Vander Meulen
Santa Ana, California

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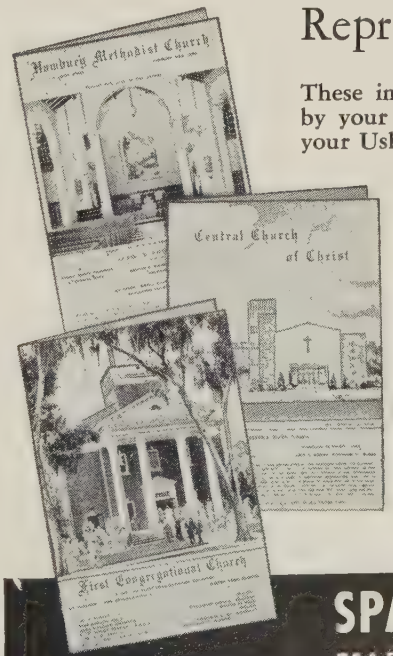

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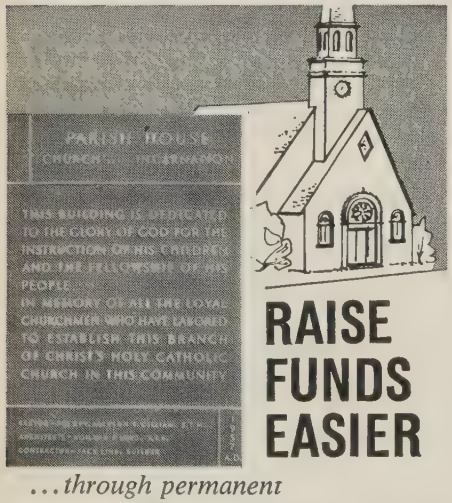
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In Danger of Living

A Sermon

Norman Victor Hope*

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Matthew 10:28

Dr. Halford E. Luccock, formerly of Yale University, in his book *In the Ministers' Workshop* (page 131) tells an interesting story concerning Robert Louis Stevenson. Stevenson was a Scotsman who was stricken early with tuberculosis. In consequence of this affliction he wandered in many lands in search of health, finally settling down in Samoa in the Pacific Ocean, where he died in 1894 at the age of forty-four. During his later days in Samoa a missionary offered to come to see Stevenson and talk with him "as to one in danger of dying." Stevenson wrote back gaily that he did not want the missionary to come if he were going to talk to him "as one in danger of dying," but that he would be glad to see him if he would talk to him "as one in danger of living." Since we are all in danger of living, our situation in this regard is worth thinking about.

What dangers are there in living in this world? Of course, there are physical dangers—sickness, accident, or violent death in an atomic war, in which it has been said that "all men will be cremated equal." But deeper and more important still are the dangers to the inner life of the soul. What are those dangers?

I

There is, first of all, the danger of not making the most and the best of one's God-given powers and talents. Each of us has been given some talent or talents by God, some special gift or capacity or endowment. With this endowment we are meant to do three things: find out what it is, cultivate it diligently to the highest pitch of efficiency and competence, and use it intelligently and worthily in order to make the maximum constructive contribution to life. Well, one danger of living consists surely in this—that we shall fail to do with our talents what God intended us to do. John Milton was quite aware of this danger. In a sonnet which he wrote on his twenty-third birthday, he said:

How soon hath time, the subtle thief of youth,
Stolen on his wing my three-and-twentieth year!
My hasting days fly on with full career,
But my late spring no bud or blossom shew'th.

He ends the sonnet thus:

All is, if I have grace to use it so,
As ever in my great Taskmaster's eye.

Milton succeeded in overcoming this danger by which he felt himself threatened. In the later years of his life, despite difficulties arising from his blindness and from other adverse circumstances, he managed to write the three great epics, *Paradise Lost, Paradise Regained,* and *Samson Agonistes,* which have made him one of the great poets of the world.

But not everyone has overcome this danger. The late Francis Scott Fitzgerald, "the literary saxophone of the Jazz Age," as he has been described, clearly had striking talents as a writer of fiction; and he did write a few novels which attained some public notice. But, mainly because of failure in personal character, he did not realize anything like all the literary possibilities that were in him; so, as he himself frankly and candidly admitted, he had been "a poor caretaker of his talent." The late John Barrymore had it in him to become one of the greatest actors of all time; but though he attained considerable distinction on the stage and in the movies, he fell far short of becoming what he could have been, mainly by reason of his failure in personal character which not only dissipated his talents but led him to a premature grave.

I have often thought that one of the

*Dr. Hope is professor of church history at Princeton Theological Seminary, Princeton, New Jersey.

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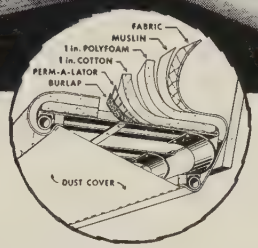

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most terrible verses in English literature is that second part—the sestet—of Dante Gabriel Rossetti's sonnet "Lost Days."

I do not see them here; but after death
God knows I know what faces I shall see,
Each one a murdered self, with low last breath,
"I am thyself,—what hast thou done to me?"
"And I—and I—thyself," (lo! each one saith,)
"And thou thyself to all eternity!"

II

The second danger involved in living is that of getting a wrong sense of values. The late Dr. William Temple, Archbishop of Canterbury and Primate of all England, once said that this world resembles a store window into which some mischievous person gained access during the night while the owner was absent and changed the price tags on the various articles, marking up what had been marked down and marking down what had been marked up, so that the standards of value were reversed. There is much truth in this statement of the archbishop. There can be no doubt that values have become so upset and inverted that many people are confused and even deceived. For example, such values as money, prestige, power, and pleasure have been so marked up that by many they are thought to be the most important things in life; whereas values like character, integrity, and compassion have been marked down and relegated to an inferior position.

It sometimes happens that people who have surrendered to this false sense of values wake up to reality right here in this life—mainly through disappointments and headaches brought on by their worldly manner of living. Lord Byron, the famous English romantic poet of the early nineteenth century, lived pretty much for self—for enjoyment, fame, and the gratification of his appetites—almost down to the end of his life. But apparently he woke up to a sense of the falsity of his position, for he had this to say about himself:

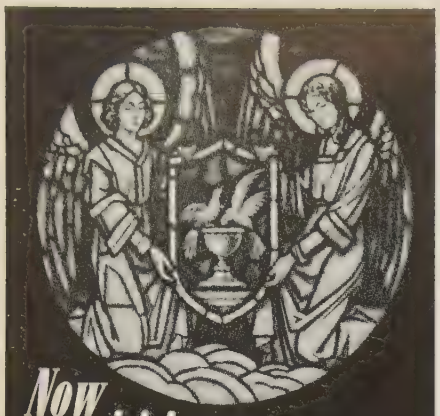
My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

Again:

I am ashes where once I was fire,
And the soul in my bosom is dead.
Where I loved I now merely admire,
And my heart is as cold as my head.

Before the end of his life he resolved to live for something nobler than himself. He gave himself as a volunteer in the cause of the liberation and independence of Greece, a cause in which he died.

Some years ago Dr. A. J. Cronin wrote a famous novel called *The Citadel.* It tells the story of a medical doctor who started out in life deeply dedicated to the high professional ideals of service in the relief of suffering, the prolonging of human life, and the cure of disease. But in the course of time he became involved in what amounted to a genteel medical racket in which he made easy money without rendering adequate service in return. Eventually, however, largely due to the influence of his wife, he woke up to the realization that he had been pursuing a false standard of values; and finally he rededicated himself to the high ideals with which he had begun his medical career and from which he had fallen away.



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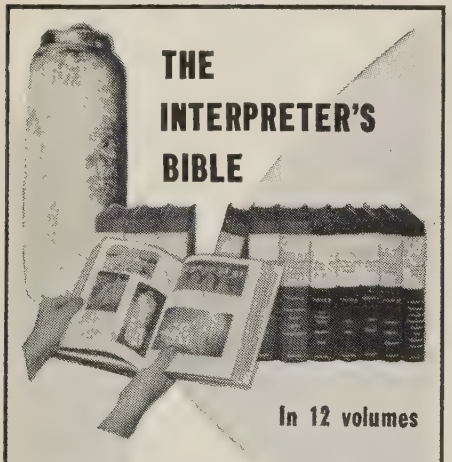

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A few years ago a young lady was the best-known debutante in New York society. Shortly after coming out she met and married a glamour boy of the society type. This marriage went sour within a few years and was—as the newspapers put it—"terminated by divorce." After her divorce this young lady—Brenda Frazier—spoke about how unfortunate it was to have been a debutante, in view of her subsequent disillusioning experience. Presumably Hollywood could tell something of the same story.

Quite frequently people who have pursued this false standard of values don't realize it until the very end of their lives. Jesus on one occasion told a story about a rich farmer whose fields were so productive that he needed to pull down his barns and build bigger ones. This is what he said to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." (Luke 12:19) "But (added Jesus) God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20)

One of the most moving poems that James Russell Lowell wrote is entitled "Extreme Unction." It tells of an old man to whom, in his last hour, a priest comes to administer the rite of extreme unction, according to the usage of the Roman Catholic Church. But the dying man will not receive him.

Go! leave me, Priest; my soul would be
Alone with the consoler, Death; . . .
These shrivelled hands have deeper stains
Than holy oil can cleanse away, . . .
God bends from out the deep and says,
"I gave thee the great gift of life!
Wast thou not called in many ways?
Are not my earth and heaven at strife?
I gave thee of my seed to sow,
Bringest thou me my hundred-fold?"
Can I look up with face aglow,
And answer, "Father, here is gold"?
. . . what lose my kind,
When this fast ebbing breath shall part?
What bands of love and service bind
This being to a brother heart?
For eighty years this man had borne
A spark of the eternal God;
And to what end? How yield I back
The trust for such high uses given?

The poem ends on a note of despair:

I hear the reapers singing go
Into God's harvest; I, that might
With them have chosen, here below
Grope shuddering at the gates of night.

III

The third danger of living is that of becoming sour, embittered, cynical. Some time ago I was invited to an exhibition of sculpture. One of the exhibits on view was greatly intriguing. It depicted two heads in profile on one set of shoulders. The face of one of these heads was that of a young boy—sweet, innocent, and pure. The face of the other was that of a sour, hard, embittered, older man. What the sculptress was seeking to depict was this: It is possible for a person to start out in life innocent, unspoiled, and tender, and yet end up sour, embittered, and cynical. For this situation there are no doubt many explanations, but perhaps the most common is unsatisfied ambition. About the year 1700 one of the most able clergymen of the Church of England was Jonathan Swift. He had started out in the service of the Church of England with high ambitions; and if preferment had been in proportion to ability, Swift might have become Archbishop of Canterbury, for he was one of the ablest men of his time. But he did not succeed in realizing his ambitions; the best he could get was a deanery in his native Ireland. In consequence of this thwarted ambition Swift became cynical and bitter. One expression of this state of mind is found in his well-known book *Gulliver's Travels,* which is really a savage satire on the meanness, littleness, and pettiness of human nature. Such little money as he managed to accumulate during his lifetime he left in his will to found a lunatic asylum, and concerning this strange bequest he wrote the following cynical epitaph:

He left the little wealth he had
To found a house for false and mad.

And so by one satiric touch
No nation wanted it so much.

When a man thus becomes sour inside, he is quite unfitted for constructive, harmonious living in society.

How are these dangers of living to be conquered and overcome?

(turn to page 40)

David A. MacLennan*

Priming the Preacher's Pump

In that humorous and sometimes uproarious account of life in a large family *Cheaper by the Dozen,* we became acquainted with "lost motion." The parents were efficiency experts. The simplest tasks had to be planned. Priorities had to be established. Duties had to be grouped so that a maximum amount of time could be conserved. Pastors, preachers, ministers, priests—the clergy of all categories and ecclesiastical loyalties—may be startled to know of the time charts kept by a group of their colleagues. Ministers of the United Presbyterian denomination were studied by their Office of Family Education Research in respect to their work week.

In the questionnaire sent to the pastors, they were asked to rank ten phases of their work according to the time they spend on each during an average week. Then they were asked to list their tasks in the order of personal satisfaction and sense of accomplishment realized from them. What is your guess as to which of our tasks received the most attention, measured by work hours? Preaching required the most time. Thereafter: pastoral calling, administration (described as "improving efficiency of church through correspondence, records, and committees"), teaching classes, leading groups. Next came counseling with people about decisions and personal problems. In sixth place came "following a schedule of reading and study"; in seventh position, "supplying ideas and organizing people for overall strategy and program." Leadership of worship and officiating at

Dr. MacLennan, who regularly conducts this column for "Church Management," is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

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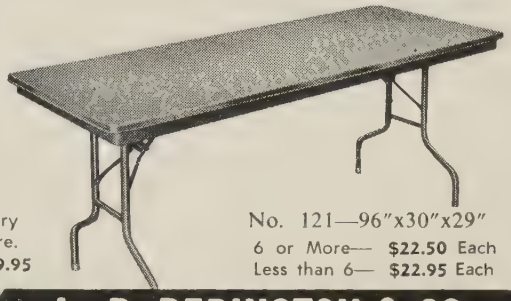

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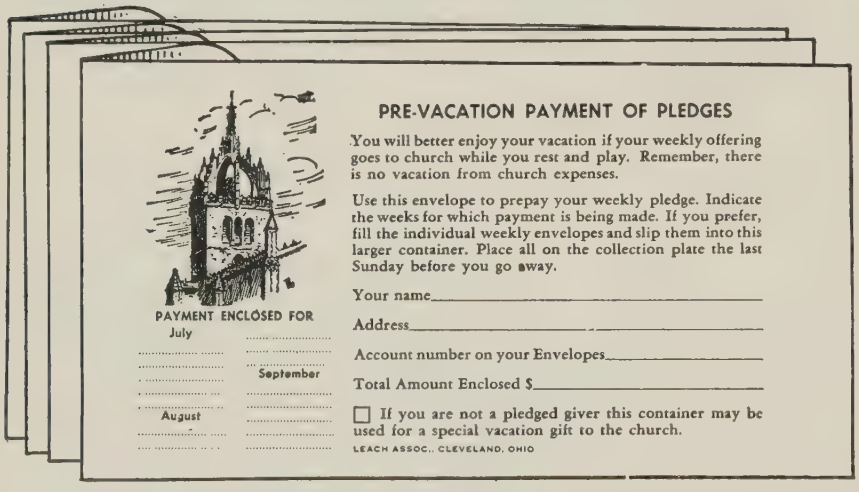
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weddings, funerals, etc., came just ahead of "recruiting, training, and assisting lay leaders and teachers." The least time was spent in "maintaining a discipline of prayer and devotion."

What gives the most satisfaction? The majority of the Presbyterian pastors who answered the questions said counseling. I am relieved to learn that the next most satisfying task is that of preparing and preaching sermons. In what "office" or role or ministry did these pastors desire more training? In counseling, followed by recruiting and training lay leaders and teachers. Third in order of need, they said, was the preaching ministry.

Analysts of these findings say that "clearly the type of work that they value most (counseling and preaching) brings them into contact with persons." Also, one conclusion seems clear: "For the Presbyterian minister, his preaching ranks among the first three places no matter which list is examined." It would be interesting to know what you and other readers of *Church Management* consider the most time-consuming and the most satisfying part of your ministry. What of our church members' preference and appraisal of our varied activities?

You and I would agree that preparing sermons is and must be time consuming and energy expending. I am grateful to Professor Robert N. Rodenmayer for reminding me that great preachers have found this business of sermon-making and sermon-delivery difficult and frequently discouraging. In his excellent little book *We Have This Ministry* (Harper & Brothers, 1959), the Church Divinity School of the Pacific teacher of pastoral theology quotes these words:

> **My preaching almost always displeases me. For I am eager after something better, of which I often have an inward enjoyment before I set about expressing my thoughts in audible words. Then, when I have failed to utter my meaning as clearly as I conceived it, I am disappointed that my tongue is incapable of doing justice to that which is in my heart.**

These words were written by one of Christendom's ablest preachers, Saint Augustine, who died in the year 430 A. D.

Sermon Seeds

This first sermon for a June or July Sunday should be called a seed, if only because it deals with gardens. A suggested title is:

I. *These Gardens Are Good for People.* Texts: Genesis 2:8—"And the

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Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." John 19:41, 42—"Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. . . they laid Jesus there."

Introduction I owe to a sprightly writer of the Roman Catholic faith, the wife of a professor of English literature. Her name is Mrs. Louis (Lucille) Hasley. In her book of essays *Saints and Snapdragons* (Sheed & Ward, 1959) she quotes the syndicated medical columnist Dr. Frank E. Molner. Said Dr. Molner:

> **Gardens are good for people. Gardens keep you out in the fresh air. Working in the garden is a good way to give you some mild exercise, such as bending over. Gardens even keep you from smoking too much, sitting too much, drinking too much, nibbling too much. Oh, there are lots of good things about gardens, and they look nice.**

Mrs. Hasley asks:

> **Is it honest . . . coming from an M. D.? For instance, what is behind that picturesque phrase "mild exercise, such as bending over"? Does he mean bending over to pick a snapdragon, which is my idea of mild exercise, or does he mean bending over a spade, digging a thirty-foot trench to plant a privet hedge? In any event, I'm reasonably sure that the doctor has his waiting room lined with gardeners, all with varying degrees of spinal injuries, from May to October. ("Doc, I was just bend-over when suddenly . . . snap! Tell me, Doc, will I ever walk upright again?")**

Mrs. Hasley lists other liabilities of gardens such as insect bites, sun stroke, torn ligaments, infected blisters, hay fever. Therefore, not all gardens are good for people. Not all people will benefit from gardening.

(1) In the Bible there are two gardens that are good for every person. One is the garden "eastward in Eden." Some persons call it a mythological garden, a symbol. It is the scene of God's first experiment in creating beings who one day he hoped would grow into mature sons and daughters of the Highest, members of his human family. It is good for us today to think about that garden. As Dr. Harold Cooke Phillips has observed, it is the garden where man and woman refused to accept responsibility for their failures. What a searchingly honest picture of our evasive action is given—the man blaming the woman, the woman blaming the serpent! Doubtless the serpent would have liked to blame it on the Creator of all living creatures. There is a second reason why we need to contemplate that ancient garden. In it, as the author of Genesis so simply states, the Lord God himself moved. In every garden, in every area where human beings live and toil, play or worship, evil is present; so also is God. In every garden we know there are human beings who are both sons of Adam and sons of God.

(2) The second garden of the Bible is forever on the landscape of man's spiritual life. This garden was the scene of the most crucial battle fought for the souls of men. It is the garden of Gethsemane and of Olivet. Again we borrow the insight of Dr. Phillips. Unlike Eden, Gethsemane shows a man, the Son of man and Son of God, not merely taking responsibility but taking into himself the failures and sins of all men. Behold the mystery of godliness. Thank God, God was there, and is here.

(3) The garden containing the tomb where Jesus was laid makes us aware of

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the divine possibilities available to us, to all men and women—for the tomb could not hold Christ, anymore than a woodshed could imprison springtime. When Mary first encountered the risen Lord, John tells us she "supposed him to be the gardener." She was right. In the furrows of our souls he plants the seed of truth. With his spirit moving in lives open to receive him, he cultivates the soil, nourishes the seed with his love. Even when our experience has left scars and canyons where bitter tears have run, the sun and rain of God's grace, which he mediates, help the seedlings grow deep roots. At last the flowers of the Spirit bloom. Paul uses the word "fruit"; we can substitute the word "flowers." "The flowers of the Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Galatians 5:22, 23)

When William Quayle, the gifted Methodist bishop, heard that his friend John Burroughs, famous naturalist who thought himself an unbeliever, had died, he said, "Poor John, he loved the garden, but he never met the Gardener." We can meet the Gardener. He can help us grow the widely needed flowers of the Spirit.

II. *How to Become a New Person.* Text: 2 Corinthians 5:17-19, J. B. Phillips' translation—". . . if a man is in Christ, he becomes a new person altogether—the past is finished and gone, everything has become fresh and new. All this is God's doing, for he has reconciled us to himself through Jesus Christ; and he has made us agents of the reconciliation. God was in Christ personally reconciling the world to himself —not counting their sins against them —and has commissioned us with the message of reconciliation."

Introduction: If you could become "a new person altogether," would you? More than one student of human personality asserts that normal human beings have a deep urge to become more than they are, to become more than they are with a new sense of direction. Some philosophers even declare that man has within him a yearning to become united or reunited with the source of life itself. (Here the sermon-maker should look at the introduction and early pages of Dr. E. Stanley Jones' book *How to Be a Transformed Person,* Abingdon Press.) Dr. R. J. McCracken of Riverside Church, New York City, once told of the student who was late to a class and afterwards apologized to the professor, adding, "But tomorrow I'll be here bright and early." To this the worn-down pedagogue replied, "Don't promise too much. Just be here early." You and I, like professors and teachers and others, do get worn down. We no longer promise ourselves too much, and really wonder if the Christian claim and offer is not too good to come true.

(1) Christianity's specialty is what the New Testament calls "newness of life." One condition of finding oneself a new person is to experience something of divine discontent with what we are and have done. In his book *Hoping to Be Somebody* (Abingdon Press), Dr. K. Morgan Edwards aptly uses George Bernard Shaw's *Man and Superman* to remind us that to be satisfied with the kind of persons we are is to be in hell here and now. Don Juan says in Shaw's play: ". . . to be in hell is to drift; to be in heaven is to steer." To drift is to be happy with what we have and are. Our need, as our theologians and analysts reiterate, is for radical change; as the late William Temple wrote, to find a power that is going to turn us into something else. This power is God. This power is here. This power came into history in Jesus Christ. By his Spirit, this power is ours to be grasped by and to grasp.

(2) "If any man is in Christ he is a new creation," or "a new person altogether." This is God's doing, God's gift to us. All that we need do is to respond with the surrender and service of our lives. What is it to be "in Christ"? Paul uses the term not less than two hundred times. "In Christ" has more than one meaning. (a) Its simplest, most obvious meaning is to be a Christian. It is as if we were to say that John Smith is "in America." He is deeply committed to the American way, steeped in the writings of the founding fathers, devoted to the virtues exemplified by Washington, Jefferson, Lincoln. He is an American. (b) Another meaning is to be in communion with Christ, to be in fellowship with the unseen Lord, just as elsewhere in Scripture the phrase "in the Spirit" is used. This is sometimes called "Christ mysticism" and has depth and meaning and issues in beauty of character. (c) Essential also is the meaning in the Christian community. Certainly we have learned that to be "in Christ" without being in the redemptive fellowship of Christ, which is the church in one of its manifestations, is almost a contradiction in terms. To be "in Christ," committed to him, trusting in the God who comes to us through him,

being a practicing, loving member of Christ's community, is to become a new person. Human nature is plastic, in spite of the often repeated fallacy that you cannot change human nature. Human nature can turn about face, can find new directions, new goals, new dynamic by which to move toward the new goals.

(3) How do we move into this new life? The answer may be phrased in various ways, but it must be stated as clearly as possible. We must open our lives to the Power from beyond ourselves which can transform us. This is what is meant by conversion. This is what Paul means by being reconciled to God. God doesn't need to be reconciled to us. His love is eternal, unchangeable, ever available. We need to be changed, to be reconciled to ourselves, to our brother, to God. The word "reconcile" means to bring together again those who have been estranged. Not God but man needs to be changed. To be changed, or converted, is to "turn with." We turn to the right, we turn toward Christ, and Christ turns with us. We find ourselves with what Stanley Jones calls (a) a new direction, (b) a new spirit, (c) a new sphere. The new sphere is the Kingdom of God, no longer the kingdom of self. From self-complacency God helps us move to self-dissatisfaction, to self-scrutiny, to God, and to acceptance of his acceptance of us "in Christ." (For a remarkable sermon on "The New Being," see Paul Tillich's sermon in the book of that name published by Charles Scribner's Sons, particularly page 20.)

III. *The Answer for Us and Our Time.* This sermon outline comes from a senior student at Colgate Rochester Divinity School. He is David Cone, a Disciples minister and an excellent preacher. During the second semester of the current academic year, which will be finished when this issue appears, he has been a member of my course called "Sermon Workshop." In this course the students do the major digging or "work the mines." Most of them have proven themselves skillful workmen, rightly dividing the word of truth. Scripture for this sermon is Matthew, Chapter 28.

Introduction: a brief description of the present crisis, partially due to the collapse of the system of values that guided man for 1500 years. No longer do we stand on a firm foundation as did our grandparents. Transition, cynicism, despair, anxiety, conflict mark our situation. Is there a word from Beyond? In Jesus' final days on earth, in his visible presence, some worshiped but some doubted. Even today it is similar. The answer is found in the words Jesus spoke before he vanished from the sight of his first followers.

(1) The Authority. "All authority in heaven and on earth has been given to me." (a) The importance of this matter of authority in individual lives and in religion. (b) The meaning of the word. In Greek (*exousia*) it means the supreme right to appoint to office, to require obedience, to govern, etc. (c) The source and nature of authority. Primary and delegated authority; subjective and objective. (d) The authority of Christ as seen in his life, death, resurrection. (Compare John 16:14.)

(2) The Program. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (a) The answer for doubt is often not speculation but service, not only analysis but action. It is only in loving that we learn love. It is only in sacrificing that we learn the meaning of sacrifice. To understand forgiveness one must have borne the sins of others. In teaching we are taught. It is in witnessing and making disciples that we become true disciples. Compare John 7:17 —"If any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking of my own authority." (b) "Go . . . make disciples . . . baptizing them . . . teaching them." (Briefly explain the meaning of these directives.)

(3) The Power of a Presence. "And lo, I am with you always, to the close of the age." (a) The final answer to doubt was a presence which transformed and empowered. (b) The presence was promised only as they carried out the commission. (c) If God's presence seems remote or nonexistent for us, it may be due to our failure to acknowledge his authority or from disobedience. He that doeth the will shall know. "The 'lo' is for those who 'go.'"

Conclusion: What have you placed as authority over your life? Christ? What program claims the total energy of your being? What motivating, strengthening power have you in your life?

IV. *Have Faith—Will You Travel?* Text: Herbrews 11:1. Use both Revised Standard Version and a translation into modern speech. Here is J. B. Phillips: "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see." You may find even stronger appeal

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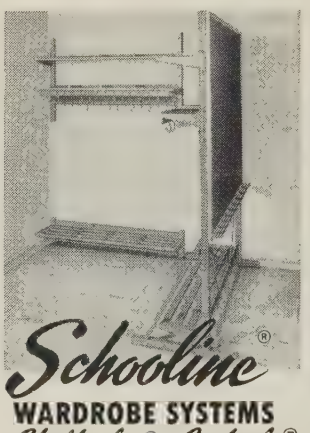

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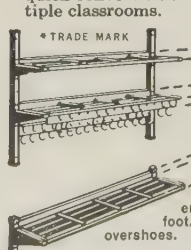

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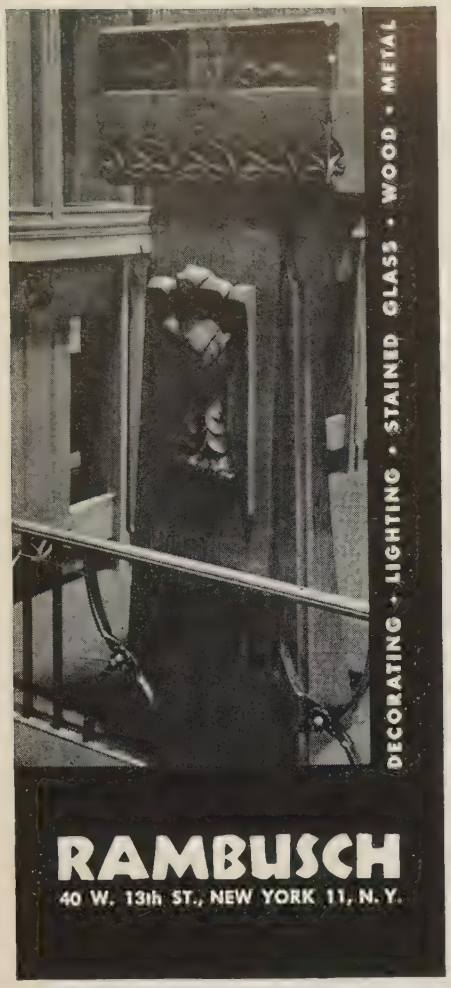

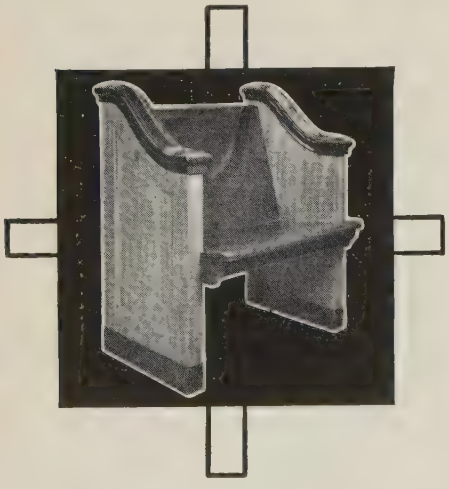

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in the version of Helen Montgomery: "Now faith is the title deed of things hoped for, the putting to the proof of things not seen."

This message is addressed to the persons who are in essential agreement with the main positions of the Christian faith, but who wish that it could make more difference in their lives. They believe intellectually, but the truth has never broken up into flames in their minds nor added power to their living. Some of them feel almost as if they were "beatniks." Dr. Howard R. Moody of Judson Memorial Church, New York City, says that "the beat generation" has many who have "an almost obsessive craving to believe." He quotes one of their poets, Philip Manetia:

Come, Holy Ghost, for we can rise
Out of this jazz.

When questioned as to what the relation between jazz and God may be, the poet said, "Well, throughout the ages mankind has been searching for some kind of ecstasy, some marvelous vision of God, you know. That's why we smoke marijuana, or listen to jazz. It's all just a way to ecstasy." Most of us would settle for something this side of what the beatnik means by ecstasy. This is where faith comes in, as a practical power.

(1) What does the Christian church mean by faith? In the Bible it is the noun associated with the verb "to believe." To believe is "to hold on to something firmly, with conviction and confidence." In the Bible also it usually implies personal conviction and trust, generally in a person rather than a statement. Every one of us has this faith faculty. Will you travel until you pass through doubt and uncertainty into that faith which passes into knowledge? If you vote for this kind of adventure, two road-blocks may need to be removed.

(a) The first is the misconception that the existence of God, in whom you are to place your confidence, is something or someone to be proven. If God is God, he is the first premise from which our view of life is to start. He is the Axiom which precedes the theorem. The discussion of belief in *Beyond Anxiety* by James A. Pike, pages 15 and 16, may be helpful to you as you think your way through here.

(b) The second barrier to vital believing is the widespread opinion that religious belief is unscientific and therefore untenable. The truth is that Christian faith is unscientific! It cannot be demonstrated as a scientific theory maybe, nor can the truth of the spiritual be established by strictly scientific method. But the Christian faith is not anti-science. It is right to say that the faith by which lives are changed and communities transformed is a faith beyond proof and beyond science. We are to prove all things, says the Bible, and to hold fast to that which we are sure is truth and which experience vindicates and confirms.

Will you travel until you have placed your confidence in the Author and Sustainer and Transformer of life? "The best way to explain it is to do it," said the Dodo to Alice in Wonderland when Alice asked the meaning of a caucus race. The best way to explain the Christian faith in God, in divine grace of forgiveness, in renewal of life, in life beyond this life, is "to do it."

(2) Faith is the act of committing yourself unreservedly to what you believe is the supreme reality. For the Christian this means confiding yourself and all you hold dear and all you hope for into the keeping of the eternal God who is the God and Father of Jesus Christ and our Father through him. Faith is the response to God, and the response to God's response to our need. How does this faith which enables us to travel into every deeper knowledge of God begin?

(a) It begins with God's touch upon our spirits and lives. God is always first. We must be receptive. "Faith comes by hearing." (Romans 10:17) We consent to listen with an open mind.

(b) Then comes our personal response. Christians say, not, "I believe that . . .," but at least at first, "I believe in . . ." When a man says to his sweetheart, "I believe in you," he means more than, "My dear, I believe that you exist." He would better mean more! He means, "I believe in you, in your loyalty and goodness and love; and I believe even though so-called evidence is given me to the contrary." We must believe that God exists. But "so do all the devils in hell." (James 2:19) Faith, then, is "the response of trust of a man's total personality to the love of God as shown to us in the life and death of Jesus Christ."

You have faith, sometimes so much that it degenerates into credulity. Will you travel receptively and daringly into faith as reliance upon the God who comes to us in our Lord Jesus Christ? Will you bet your life upon him? Will you journey in faith with others who seek the city of God here in history as

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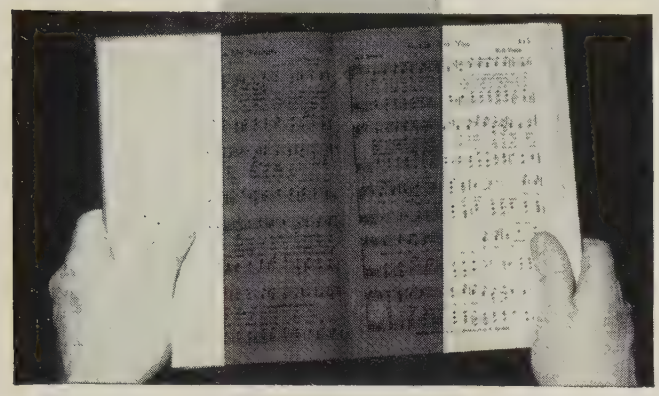

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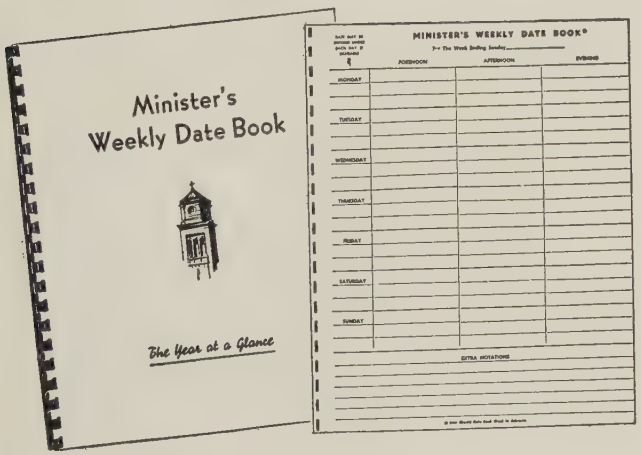

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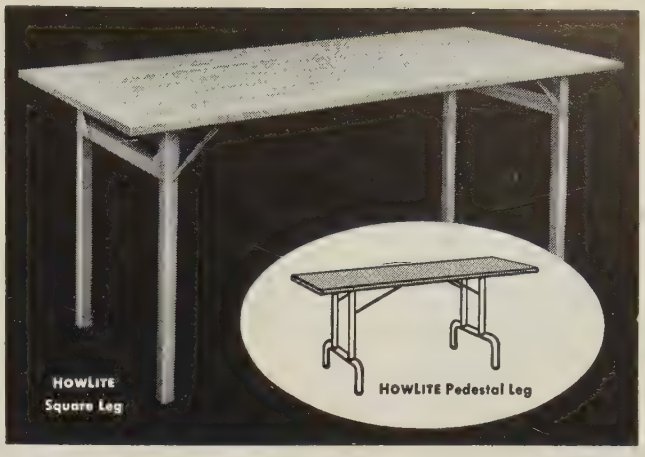

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well as in the "better country" beyond the gates of death? Will you travel in day-by-day experimentation, in prayer, in worship, in sacrificial support of Christ's cause, in relationships with other persons, until you find God as available power? You have faith; it is God's gift. Will you use it to travel where God is going in this critical age?

Parson's Books-of-the-Month

You could not find two more different books on Christian themes than the two I commend to your attention and reading this month. One is Volume II of *Bible Key Words* from Gerhard Kittel's *Theologisches Worterbuch Zum Neuen Testament,* translated by J. R. Coates and H. P. Kingdon. Published recently by Harper & Brothers, it is really four small, tightly packed volumes in one book. The key words are Lord, Gnosis, Basileia, Apostleship. This is a tool for Bible students which will require the close attention of the craftsman who uses it. Learned men have uncovered the deep meanings of the original Hebrew and Greek. If you want authoritative explanations of the meanings of such terms as apostle, knowledge, kingdom, and lord, as well as others, this book will be in your working library. It costs $4.00, or about the price of an ephemeral novel.

Completely different except in aim—to deepen and enlarge Christian faith, hope, and love—is the other book. It is Dr. Frederick B. Speakman's second collection of sermons. With the attractive title *Love Is Something You Do,* the very able Pittsburgh preacher (Third Presbyterian Church of that city) has polished for publication seventeen sermons. If you read his first book, you will know that its title describes much of his own writing—"The Salty Tang." Dr. Speakman has ideas, and they are Christian ideas, and he communicates them in a tangy, memorable fashion. I think I know one of his heroes or teachers of the contemporary pulpit, Dr. Paul Scherer, now of Union Seminary, New York City. It may be coincidence, but both men have a similar facility for preaching in a style which is animated conversation of a singularly sharp order. Here and there comes a twist of phrase which causes the message to bore through our defenses. Speakman is not a biblical preacher in the sense that he explicates a passage of Scripture. Exegesis is there, but in the background. Indeed, not one of these sermons has a text at its beginning. But every sermon is biblically based and oriented, and much Scripture is used tellingly. Every brother preacher will envy this author's genius for titles and themes. Here are samples: Nobody Up There "Likes" You, Requiem for a Treasurer, That's the Trouble with Horses, Does God Read His Children's Mail? The book is published by Fleming H. Revell Company, has 154 pages, and sells for a modest $2.50.

Notable Quotes

"I suppose I'm supposed to be a Christian!" (said the student who was arguing with the bishop). "Now isn't that amazing!" concluded the bishop. "I've never had that vague an answer from a Moslem. I've never had that vague an answer from a Buddhist. And I've lived and have dealt with them all my life. You know, if I were you I wouldn't worry myself too much about

their faith, until I have made up my own mind about Jesus Christ. Because it's easy to see He's your problem!"—Frederick B. Speakman, *Love Is Something You Do,* page 100.

* * *

To whom then does God's Kingdom belong? To whom will it be given? To whom has it been promised? To those who are poor (in spirit) (Matthew, verse 3; Luke, verse 20), to those who (Matthew, verse 10) are persecuted for righteousness' sake! To children! (Matthew 19:14 and parallels). The last-named passages above all make clear how great, how unspeakable is the decision laid upon us. It is a question of accepting invitations into God's Kingdom in *metanoia,* i.e. for his sake to bid farewell to all the other things of this world, riches and worldly fame, in other words, not to behave as did those invited to the Wedding Feast, who excused themselves with various pretexts.—*Bible Key Words,* Volume II, Book 3, page 51.

Jest for the Parson

Professor Winthrop Hudson tells me he used this tale effectively after a somewhat fulsome introduction at a meeting he addressed. Weary of the routine and pay, a circus performer whose act consisted of being shot out of a gun twice a day informed the boss that he was quitting. "You can't do that to us," protested the boss. "We need you. You see, we can't find another man of your caliber!"

(the end)

SUMMIT MEETING

The various heads of state in
summit meeting
Discussed their plans to end
the tepid war,
While now and then providing
extra seating
To experts and advisors from
afar.

The meeting ended with the
firm decision
That all agree no warlike
plans to make;
And yet they took no time to
make provision
For war that might be
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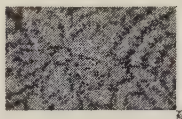
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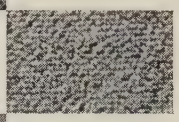

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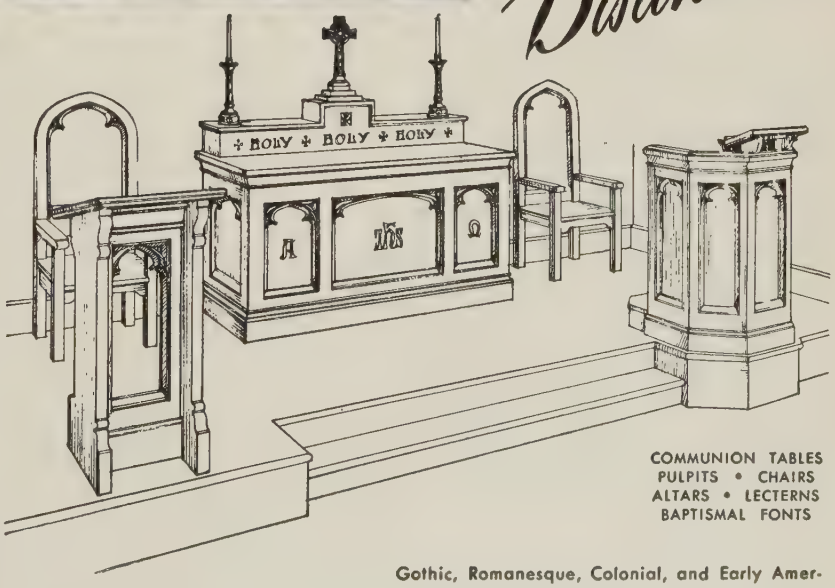

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ECUMENICAL CONFERENCE, BLUE RIDGE, NORTH CAROLINA

Church Management readers in the southeastern part of the nation should keep in mind the Fourth Ecumenical Institute to be held at Blue Ridge Assembly, North Carolina, July 19-24.

This institute is sponsored by the Southern Office of the National Council of the Churches of Christ in the United gram may be secured by writing to Reverend J. Edward Lantz, Executive Director, 63 Auburn Avenue, N. F. Atlanta 3, Georgia.

PRAYER

Do not pray for easier lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.

Phillips Brooks.

IN DANGER OF LIVING

(continued from page 30)

We must always remember the chief purpose for which we have been created and given the precious gift of life. Why are we here anyway? It is not in order to have a good time, in the usual sense of that expression. Nor is it to make money, nor again to wield power. *The Shorter Catechism* sums it up in this famous sentence: "Man's chief end is to glorify God and to enjoy Him forever." This means that man is created in order to develop character—Christlike character whose chief ingredients are truth, purity, courage, and love. All of life's experiences—its joys and sorrows, its gains and losses, its failures and successes—can be made to contribute to the production of such Christlike character.

These dangers of living may be conquered by remembering our personal accountability and responsibility. Daniel Webster was once asked this question: "What is the greatest thought that has ever entered your mind?" Without hesitation the great orator made this reply: "The thought of my personal accountability to Almighty God." This great thought is something which, if we bear it continually in mind, will undoubtedly help us to overcome these dangers of living. One day each one of us must give an account of his life here upon earth. The basis of judgment will have nothing to do with worldly success or failure, with secular prestige or acclaim; it will concern itself with the kind of character which we have developed during the course of our earthly pilgrimage.

The third and final way in which we can overcome the dangers is by coming into personal and saving contact with Jesus Christ, the Lord of all good life, and making him both Savior and Lord. The story has been frequently told of how the late Sir Wilfred T. Grenfell was converted to Christianity. As a young medical student he was coming home one night in London when he came across a large tent in which a religious service was going on. Entering the tent, he discovered that a large congregation was being led in prayer by a man who was addressing the Almighty at altogether inordinate length. Just as Grenfell was about to rise and leave because of boredom, a short, stocky man on the platform of the tent rose up and said this: "Let us sing a hymn while our brother finishes his prayer." This, of course, brought the prayer to an abrupt close. Grenfell was so intrigued by this unconventional conduct that he decided to remain for the rest of the meeting. As it happened, the speaker of the evening was the man who had interrupted the prayer bore. He was D. L. Moody, and as a result of his message that night Grenfell decided to dedicate his life to Jesus Christ. In the course of time he was led to devote his life to Christian work as a medical missionary in Labrador. After many years of service, this is what Grenfell had to say about Christian discipleship: "Feeble and devious as my own footsteps have been since my decision to follow Christ, I believe more than ever that this is the only real adventure in life. No step in life do I even compare with that one in permanent satisfaction . . . If there is any one thing about which I never have any question, it is that decision and adventure to follow the Christ does for a man what nothing else on earth can do. It develops all that makes a man godlike." (*A Labrador Doctor,* page 429)

Such surrender to Jesus Christ will bring out all that is in a man and enable him to develop all his talents in the most worth-while way; it will give him a true sense of values; it will save him from becoming cynical. In a word, it will enable him to live all his life.

(the end)

OUR COVER PICTURE

This month's cover picture shows the beautifully carved wooden pulpit in the recently dedicated new St. Pauls Church (Evangelical and Reformed) United Church of Christ, Chicago, Illinois. The church will be featured later in the October issue of *Church Management.* Pastor of the church is Gerhard W. Grauer; the architect is Benjamin Franklin Olson of Chicago.

Vignette of John Henry Jowett

Emerson O. Houser*

It was my privilege to know Dr. Jowett when he was the minister of the Fifth Avenue Presbyterian Church, New York City, of which I was a member. When he came from England to New York, he attracted overflow congregations. Said a New York paper, "As soon as curiosity has been satisfied with reference to this English importation, his congregations will dwindle." On the contrary, they increased.

He was not prepossessing. No one seeing him and not knowing him would have dreamed that he was one of the world's greatest preachers. He was of medium height, frail, slight, bald, and anemic in appearance. He had, also, an English reserve. Few would have thought of calling him by his first name. He was not what we so often expect ministers to be, a good mixer. However, I recall an evening in his apartment with a group of young people from the church when we were charmed by the humor, gaiety, and graciousness of his conversation.

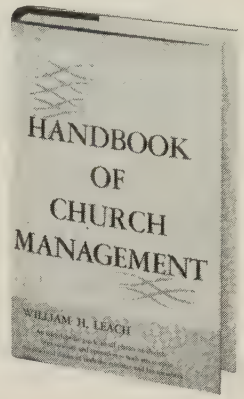
His great power was in the pulpit. He spoke as a prophet. He preached forty minutes, but one's interest grew. "Grace" was a frequent word upon his lips. He preached the "evangel," as he termed it, the good news. He dealt with a variety of great truths on which one could grow spiritually strong. He preached a great God, a holy God, sometimes an austere God, but also a loving, redeeming Father. Hearing him was like dwelling in Alpine heights surrounded by great peaks.

He was an orator in the best sense of the word. He might have been a great actor. He began on a high plane and kept going up. Often, after some climax when it seemed he couldn't carry us any higher, he would let us down for a few moments, only to carry us still higher in thought and emotion.

His use of language was superb. He had studied the English poets intensively and his speech reflected it. His sermons were memorable because of their clear outlines and combination of great depth and marvelous simplicity. Individual

(turn to page 53)

Handbook of Church Management



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NEW BOOKS

FOR THE PREACHER

PREACHING FOR THE CHURCH **by Richard Caemmerer. Concordia Publishing House. 353 pages. $4.50.**

This is a book on preaching by the professor of homiletics in Concordia Theological Seminary, St. Louis, Missouri. It is a volume encyclopedic in size and comprehensive in content. The first sentence in the foreword states: "This book attempts to relate the many facets of Christian preaching, its preparation and delivery, to a covering theological principle; namely, that preaching is God's word in Christ to people." This is followed by a four-part outline of the component emphases of the book.

Since the volume is the work of a teacher of homiletics, it is safe to take for granted that most, if not all, of its contents can be traced back to a seminary classroom. It is divided into sections which in turn are cut into chapters. In addition, these chapters are definitely outlined. There might me some complaint that the outlining is somewhat overdone. In the other hand, this facilitates the mastery of the material. Although the book, for the most part, is good reading, it is primarily a textbook dealing with many of the aspects and problems of practical homiletics.

Naturally no book can cover the whole field of homiletics, and this one makes no pretension of doing so. Now and then we may look in vain for some of the most frequently emphasized principles of practical homiletics. However, on the other hand we find many fresh, vital, stimulating ideas which are lacking in other works. *Preaching for the Church* is not written for the general reader, but it has high possibilities of helpfulness for anybody at all interested in the literature of homiletics. It is a veritable one-volume library.

L.H.C.

THE POWER OF A PURPOSE **by Nenien C. McPherson. Fleming H. Revell Company. 156 pages. $2.50.**

The first paragraph of the Foreword of *The Power of a Purpose* gives the prospective reader a good idea of the scope of the seventeen sermons found in the book. Dr. McPherson reports that their substance had furnished the basis for addresses to college students at summer conferences and on campuses throughout the South and the West. He also states that some of the material had been incorporated into sermons to the congregations of which he had been pastor in recent years and in lectures in various summer schools and preaching missions.

Although there is no doubt whatever of the wide appeal of these discourses, this reviewer is especially impressed by their great possibilities as addresses to college students. For some years Dr. McPherson was president of Wesleyan College, Macon, Georgia, and in that capacity naturally had immediate contact with student audiences. It is not saying too much to make the statement that this is one of the very best collections of chapel addresses in existence. The addresses are fascinatingly interesting, rich in practical, original, and inspiring thoughts. They make good reading and without a doubt were heard with pleasure and profit by the audiences and congregations to which they were addressed. The fresh, vital illustrations which they contain deserve mention because of what they add to the clarification of the central thoughts.

The topics are of a type which invite the reader to go farther. Among them are the following: How Does One Learn to Do Right? Power for Living Day by Day, On Growing Up, Overcoming Fear, Victory over Circumstances, and, Facing Life and Not Evading.

L.H.C.

SPEAKERS' ILLUSTRATIONS FOR SPECIAL DAYS, **edited by Charles L. Wallis. Abingdon Press. 240 pages. $3.50.**

This volume is distinctive in that the illustrations are not drawn from ancient sources but come from books and authors of the very near present. Great American religious leaders contribute from their books or sermons these splendid illustrations. Just selecting names at random, we find as we turn the pages: Elton Trueblood, E. Stanley Jones, Halford Luccock, Robert J. McCracken, Ernest F. Tittle, Arthur J. Moore, Harry Emerson Fosdick, Ralph W. Sockman, and many, many others. In all, there are 1001 stories for the special days of the year. To sum up this volume, one can say that it is much more usable than most books of illustrations.

L.N.L.

PREACHING THE RESURRECTION, **edited by Alton M. Motter. Muhlenberg Press. 186 pages (paper). $2.25.**

Too often our congregations are permitted to feel, as the result of our intensive observance (and our placid acceptance of "inevitable post-Easter slump"), that the death of Jesus is the climactic fact of our Christian faith. Yet, vital as is the crucifixion, Christianity offers much more to mankind than a corpse on a cross. The early church went forth proclaiming the fact of the resurrection of the crucified—hence its triumph.

This book of twenty-two excellent sermons by such noted preachers and scholars (fortunately these two terms are not mutually exclusive) as Bergendoff, Carlson, MacLennan, Reed, Scherer, Sittler, and Sockman may enable the contemporary pulpit to recover this ancient and effective message. These are men who possess both the ancient message and an understanding of the generation to which they minister. The editing was skillfully done by Alton M. Motter, former editor of *The Pulpit* and director of Chicago's Sunday Evening Club, now copastor of Messiah Lutheran Church in Denver.

Only occasionally does one find the once-popular confusion between man's universal hope for the immortality of the soul and the Christian assurance of the resurrection in these sermons. A few more reflect traces of Bultmann's uncertainty concerning the historical, factual nature of our Lord's empty tomb; but in the main the emphasis is positive and inspiring.

J.S.

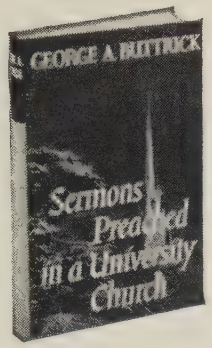
SPEAKING IN PUBLIC by Arthur Stevens Phelps, revised by Lester R. DeKoster. Baker Book House. 167 pages. $3.50.

This is an old textbook in speech that has been revised and brought up to date. The average pastor may think it too elementary for him, but when he reads it he may discover that he is still making some very elementary mistakes in his preaching. The volume is devoted to methods of organization and presentation and not to the content to any appreciable extent. As one reads the volume he will recognize that the reviser has not done all that he should have to bring it into harmony with our day. On the other hand, much of the old is timeless, as old as Demosthenes but as contemporary as the preacher around the corner next Sunday. In mentioning the types of sermons the authors seem to be oblivious to such a thing as life-situation preaching. There are some gems of quotations that are worth remembering; such as this from President Wilson, "Where there is a fire, thither will men carry their lamps to be lighted." Or this by Jean Francois Millet, "I think things had better not be said at all, than to be said weakly."

Some of the suggestions on the speaker's care of his body, mind and voice are valuable. Joseph Parker is quoted: "Preaching is self-murder; it is shedding of blood." Among the points recommended for physical and mental fitness is a fifteen-minute siesta after lunch each day. This book combines the old and the new, the practical and the inspirational; it is neither the best nor the worst available in its field.

C.W.B.

SERMONS PREACHED IN A UNIVERSITY CHURCH



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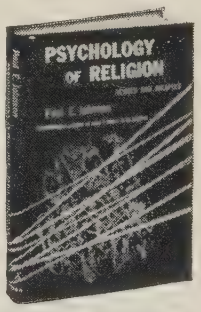

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Christian Living

THE CREATIVE YEARS by Reuel L. Howe. The Seabury Press. 239 pages. $3.50.

The author is director of advanced pastoral studies at an Episcopal institute in Bloomfield Hills, Michigan. After a New York pastorate he became professor of pastoral theology at Philadelphia Divinity School and occupied a similar position at Virginia Theological Seminary. Altogether he has had eighteen years of teaching, and he finds his chief interest in the correlation of the insights of the gospel with the insights of the social and medical sciences. This is his second book.

After a brief preface, the author in his first chapter draws the fictional picture of a typical gray-flannel-suit commuter on his way home on the train. His life is mainly a mess. He is at odds with his wife, their marriage having cooled; at odds with his daughter, who has been restored to sanity in a psychiatric institution. The remaining nine chapters deal with a piece-by-piece treatment of this man's problem or series of problems. The chapter headings indicate the general treatment: Five Ways to Creative Marriage, For Parents of Adolescents, From Security to Maturity. There is a great deal of sound advice from the author on family problems familiar to every pastor.

This book is recommended to pastors, family counselors, parents, and teachers. Its method of conveying the message is original. It avoids the jargon of psychology.

At the end there are three pages of suggested reading and three pages of index.

F.F.

GETTING READY FOR TOMORROW by Charles M. Crowe. Abingdon Press. 160 pages. $2.75.

This book is written for those in their later years and is designed to help prepare persons for the period of retirement. As one reads there is a feeling that this period is a great challenge and that there is much to bring joy and offer inspiration. It is necessary to meet the challenge of every age, and certainly the later years should not be different. The chapters suggest what is to be found in the book. Here are some of

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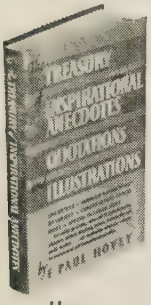

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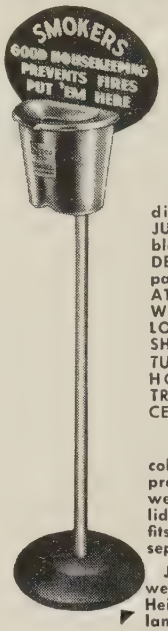

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the chapter headings: Get Ready for Tomorrow, Cultivate a Sense of Gratitude, Keep Your Mind Active, Have Fun Doing Without, Accept Your Alternatives, Mind Your Own Business, Be Kind to Your Heart, Maintain the Forward Look. This is the sort of book that can bring hope and the forward look to those approaching retirement. It is highly recommended as a source of help, with many worth-while suggestions.

L.N.L.

The Devotional Life

SEVEN DAYS OF THE WEEK by Rita F. Snowden. Muhlenberg Press. 129 pages. $1.95.

This little devotional book, one of many which are flooding the country now, will have to beat its way against those that are longer and better-promoted, but it will find no equal for brevity of thought, aptness of appeal, freshness of illustration, and depth of spiritual insight.

Rita F. Snowden of England, formerly of Australia, writes from a highly personal point of view on a variety of subjects—the arts, travel, biography, and science—to bring meaning into simple events along the way of Christian living. These are indeed "Thoughts on Christian Living," as the subtitle reads, but thoughts that stimulate the reader into both reverie and action.

Each chapter contains only one, two, or three pages, excellent for daily reading as a part of one's quiet time, with unusual sermonic material for children's or grownups' sermons and stories.

H.W.F.

POWER THROUGH PRAYER GROUPS by Helen Smith Shoemaker. Fleming H. Revell Company. 124 pages. $2.00.

Mrs. Shoemaker, through a host of schools of prayer as well as though her husband's churches in New York and Pittsburgh, has helped great numbers of women to begin an intensive search into the life and practice of prayer. This volume will reach out where her voice cannot go, to spread even further her ministry through prayer.

Out of her vast experience in prayer groups come these suggestions as to their why and how. After discussing the need for groups and what she calls the backdrop for groups, she spends considerable time in practical procedures to use with various kinds of groups. She treats, also, of programs for schools of prayer, the worth of prayer lists, the practice of prayer chains, and prayer vigils. In conclusion, she describes the characteristics of "sound" prayer groups, with a suggestion concerning the disciplined life.

It is evident that she knows from first-hand experience both the practical matters she is discussing and the spiritual discoveries she is reporting. This is an excellent book, especially for women to use in setting up prayer groups.

H.W.F.

YOUR SHARE OF GOD by Hornell Hart. Prentice-Hall, Inc. 216 pages. $3.95.

The author of this volume is a well-known sociologist who still believes in God. After a very successful teaching career at Duke University and at Hartford Theological Seminary, Dr. Hart has lectured widely to many kinds of people. He is especially interesting to ministers' groups where his training in social work and welfare is blended with his appreciation and understanding of Christianity. He is a registered minister in

the Society of Friends.

The subtitle of this book is "Spiritual Power for Life Fulfillment." The book is divided into three major themes: There is a great adventure open for all of us. Prayer can work wonders. Let's put our religion into daily living. Dr. Hart, in examining the first theme of the great adventure, believes that each of us must answer the following questions: Are there any unfilled needs in our lives? What is our goal of living? How can we take God into our adventure? Coming to the theme of prayer, the author shows how prayer must be used and how it can bring joy and courage to the believers. No doubt, many readers will find the last theme of the book very personal. The questions answered here are: How can love and courage remake marriage? How may one really succeed? What is success in the Christian way of living and thinking? How can one in old age find purpose in living?

There are many books suggesting how to attain better and more satisfied living. This one creates the challenge and then reveals how it can be done spiritually. This book makes an excellent study for young people's or adult classes.

W.L.L.

PERFECTIONISM by Benjamin B. Warfield. Baker Book House. 464 pages. $4.95.

This book contains the most significant essays from the two volumes on this subject published by Oxford Press and written by the distinguished professor of systematic theology at Princeton Seminary who died in 1921.

This is a critical description and evaluation of the "Christian perfectionism" that began with the Wesleys and found twentieth-century expression in the Fellowship Movement of Germany, the Keswick Movement of England, and the Oberlin theology of this country. It is thus essentially an historical study rather than the systematic one that one might expect.

It is an able treatment, however, that should not be missed by anyone interested in the problems and practice of Christian ethics. It reflects that same Reformation realism that has more recently influenced the ethical writing of Reinhold Niebuhr. J.S.

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Hymnal

THE PILGRIM HYMNAL, edited by Ethel K. and Hugh Porter. The Pilgrim Press. 608 pages. Single copies, $2.25; twenty-five or more copies, $2.00 each.

The Pilgrim Press is the traditional publishing house of the Congregational churches. Now it represents the United Church of Christ. This book was planned before the Evangelical and Reformed Church united with the Congregational Christian. It presents the Congregational tradition rather than that of the Reformed churches.

In a larger sense it is an ecumenical hymnal, for it has drawn from many sources not recognized in the earlier Pilgrim hymnals. There are new hymns and new arrangements which are very pleasing. The inclusion of a half-dozen of the lyrics of Percy Dearmer is appreciated. Good space is given to English, French, and German melodies not found in our usual American hymnals. A half-dozen Negro spirituals have a place which they well deserve. It is weak in the old gospel songs, but it does include some psalm tunes. It is strong in the area of fellowship, social service, and church unity.

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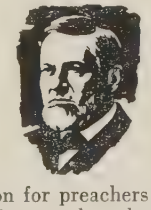

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did. An off-color glossy white paper is used which is kind to the eyes. The indices are voluminous and helpful. It has one feature the writer has never seen elsewhere. Where the first lines of hymns are listed, the tunes are also given. For instance, "All hail the power of Jesus' name" has three listings. With one listing the tune "Coronation" is given; the second listing gives the tune "Miles Lane"; the third has the tune "Coronation with descant." This seems to be a valuable feature. The supplementary pages with worship services, litanies, psalter readings, and unison readings have been well selected.

W.H.L.

Various Topics

GOD'S RIVER by Donald Grey Barnhouse. Wm. B. Eerdmans Publishing Company. 24 pages. $3.50.

Those who enjoy skillful exposition of the Scriptures will welcome this fourth volume of "exposition of Bible doctrines, taking the Epistle to the Romans as a point of departure." Here Barnhouse, one of the most gifted Bible expositors of our generation, surveys Romans 5:1-11.

There is, perhaps, not as much specific help given for an understanding of Paul's words as one finds in a first-class commentary or in the earlier volumes of this series. Rather does this book provide helpful studies, running often through a succession of chapters, on such significant themes as "hope," "suffering," and the like, as these concepts are met in the apostle's writing. Barnhouse demonstrates a freshness of approach and a skill in selecting unhackneyed illustrative material that make his writing a delight.

This volume appears under the imprint of Eerdmans, which is reissuing the earlier volumes—*Man's Ruin, God's Wrath,* and *God's Remedy*—formerly published by Van Kampen.

J.S.

THE PEOPLE OF THE DEAD SEA SCROLLS by John Marco Allegro. Doubleday & Company, Inc. 192 pages. $5.00.

This book might well be entitled "The Easy Way to the Understanding of the Dead Sea Scrolls." That is, in fact, just what it is. The author leads us through the fascinating story of the shepherds' find of the productive caves near the ancient Essene community. This is done in nine brief, informative chapters. Then follow 135 pages of photographic reproductions which tell the story step by step. The descriptive matter is brief but sufficient.

The photography of the book is of the highest quality; the volume is beautifully bound and enclosed in a most attractive colored jacket. It is a volume which not alone tells the story but does so with a sense of beauty.

W.H.L.

THE REALITY OF FAITH, The Problem of Subjectivism in Theology, by Friedrich Gogarten, translated by Carl Michalson and others. The Westminster Press. $3.95.

Here is a book for one who wants to dig in the rich soil of the most advanced theology. But he will need a sharp spade for the soil is packed hard!

Friedrich Gogarten has had a distinguished career as professor of systematic theology in Europe. He is now emeritus professor at Gottingen. In Europe he is widely known as the author of many books. This present work is intended to introduce him to a wider American audience. It is a translation of material delivered at Drew University when the author was visiting professor there in 1957-1958. It has been capably translated by professors and advanced students at Drew.

The basic theme of the book is an affirmation of faith's reality as it is directed toward the supernatural reality of God. Modern subjectivism, with its worship of reason and its awesome reverence for "scientific method," is doomed to frustration according to Dr. Gogarten, for it hides man's "nothingness" and prevents him from experiencing "the freedom of man for God as the freedom of a son." The world, according to the author, is not so much an object to be known but an inheritance to be accepted.

Modern subjectivism is akin to what St. Paul called "the law." Luther's revival of the doctrine of justification by faith helped to restore man to his proper status as one who knows the world by faith in the God who is Creator and the One who reveals himself to man as creature and son.

This will not be a best-seller! Its reasoning is too precise and concentrated. It runs in direct opposition to modern man's preoccupation with himself and with the world. But for those who are rediscovering the importance of biblical theology it is a rich mine of truth and faith.

C.M.D.

Mother Goose Knew

Paul Barton*

Mother Goose stories contain some profound philosophy. They should not be dismissed as idle rhymes for childhood. Take the one about the old woman who lived in a shoe.

This is truly life as we know it. We live in a crowded world. There are so many of us that indeed we do not know what to do. Some absurd thinkers have even said that we must have war and pestilence so there may be fewer of us. Population pressure is one of our major problems in the affairs of the nations. The idea of birth control is gaining ground, but this most certainly will not solve all of our problems. "What to do!" We are having the same perplexity as the old woman.

She found some answers. Let's look them over seriously. First, she learned to live with life's necessities, and taught her children so to do. "Broth, without any bread." That is not too wonderful a diet. How few of us have learned to live and be happy on what we have! We want bread and we want cake. But suppose broth is all that the day provides. Then we must have the broth, and thank God for that little.

The old woman "whipped them all soundly." She knew that life must have discipline. The discipline is severe. Parental discipline of our days very seldom can be called severe. But the rhyme is of life, not just of domestic habits of one generation. Life administers its discipline soundly.

This discipline comes to all of us. As a child I was troubled about the word "all" in the story. This is the one place where it occurs. Punishment in my childhood was not handed out frequently, but when it was, I knew very well that I really deserved more than I got. The idea of whipping an innocent child was really unthinkable, but it is not so in life. It is the very problem with which wise men of old wrestled in the Book of Job. It is still one of the perplexities of the philosophers. Our sorrows and our troubles often seem totally undeserved and unjust. But that is the way it is in life. We must all submit to it. There seems to be little or no distinction between good and bad. We all get it. "She whipped them all soundly." Discipline is prescribed for all.

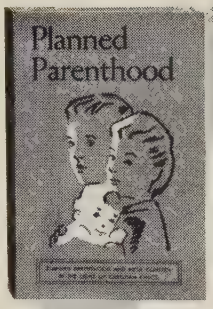
Then comes the conclusion, so terrible to the child. She "sent them to bed." The poor old woman has ever been falsely accused. How old the rhyme is I do not know, but it seems that always the reaction to this line has been the same. We sympathize with the parent half-crazed by a noisy brood of youngsters. She must find some relief. There is only one way to find it, so she "sent them to bed."

But the philosophy of the rhyme has to do with the children even more than with the parent. In this crowded world life must find quiet after discipline. The clatter and the noise must stop for a while. In terms of religion we say that the soul must go aside and get alone with God. However you say it, the philosophy is right. Here Mother Goose becomes a kind of commentary on the Bible.

And how profound! Thank God for the nursery rhyme.

(the end)

*Minister, Oakhurst Methodist Church, Kansas City, Missouri.



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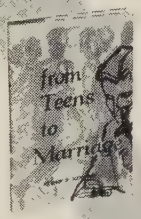

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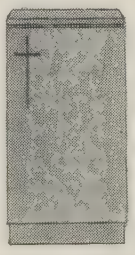

Ministers' Vacation Exchange

And now, fellow clergymen, we come again to the end of the ministers' vacation exchange. The year 1959 has been a busy one for this department. Many ministers with their families will soon find pleasant homes for vacation weeks. There will be a mixture of theology, for we notice that few require now that the minister who comes to their church must be of the same denomination. This is good. It is a practicable application of interfaith cooperation.

Starting with the February issue of 1960, this department will be resumed. As you go to your exchanges you carry our best wishes for a profitable season. Keep your friends on the *Church Management* staff in your minds and prayers. We have been pleased to have some part in making this program possible.

California

Burlingame. Peninsula Council of Churches. Executive secretary (American Baptist) will supply pulpit for month of August in Denver area in exchange for use of manse. Two children, 10 and 4. **George W. King, 1209 Burlingame Ave. Burlingame, California.**

Sunnymead. Congregational Christain. July 12—August 2, will exchange pulpit and manse in Colorado Springs or Denver area or in Northwest or mountains. We are 25 miles from mountains, 8 miles from Riverside, California, 60 miles east of Los Angeles, and 60 miles from Pacific Ocean. Honorarium. **Albert Miller, P. O. Box 537, Sunnymead, California.**

District of Columbia

Washington. Presbyterian. Minister, wife, and one child, aged 10, desire manse exchange in July. We are located in one of Washington's finer residential areas. **Wilbur Siddons, 7706 Alaska Avenue, N. W., Washington 12, D. C.**

Idaho

Buhl. Presbyterian. Will exchange manse and pulpit with congenial denomination. June, July, or August. New manse and church near famous Sun Valley. Golfing, hunting, fishing. One service only. Emergency pastoral calls. Prefer exchange in Western United States or Canada. **John N. Macintosh, 712 Twelfth Avenue, North, Buhl, Idaho.**

Illinois

Chicago. Baptist. Australian minister engaged in postgraduate study in the U. S. will supply pulpit, etc., for all or part of June, July, August, in church of congenial denomination. East preferred but not necessary. Wife and daughter, 4. Has preached frequently in American churches and had a summer pastorate last year. **Alexander W. Kenworthy, 6050 Woodlawn Avenue, Chicago 37, Illinois.**

Lanark. Methodist. Will exchange pulpit and house for August 2 and 9. One Sunday service. Northwest Illinois, 125 miles west of Chicago; 70 miles north of Rock Island and Moline, Illinois; Davenport, Iowa; 80 miles south of Madison, Wisconsin. Three-bedroom house, TV, automatic washer and dryer. Two children, 6 and 3. **William G. Johnson, 411 East Locust Street,**

Lanark, Illinois.

Northbrook. Evangelical United Brethren. Supply wanted, July 12 through August 30. Suburban church on North Side of Chicago. Thirty minutes to Evanston and one hour to Chicago Loop. One Sunday service and emergency pastoral calls. Stipend for Sunday service and use of parsonage. Will arrange for shorter period if necessary. **Wayne C. Hess, 775 Sanders Road, Northbrook, Illinois.**

Oglesby. Interdenominational. Will supply in New York City during the month of July during pastor's absence. Prefer church within 100-mile radius of New York City. **D. E. McClintock. P. O. Box 129, Oglesby, Illinois.**

Indiana

Angola. Congregational. Will exchange parsonage for two weeks in July or August. Located in resort area with several lakes nearby. Three and one-half hours from Chicago via toll road. One child, one year old in July. No preaching here but will supply if desired. **Raymond L. Shoup, 211 North Washington, Angola, Indiana.**

Forest. Baptist. Will exchange pulpit and parsonage, Sundays, May 24 and May 31. Two-bedroom home. Tryouts during the week and 500-mile race on May 30. We are fifty miles from Indianapolis. **Earl H. Anderson, First Baptist Church, Forest, Indiana.**

Winchester. United Presbyterian. Manse exchange, August. Modern, comfortable, four-bedroom manse; all conveniences. Honorarium for one Sunday service; no pastoral duties. Vacation areas in nearby Ohio as well as Indiana. **Wilson E. Spencer, 332 South Meridian Street, Winchester, Indiana.**

Iowa

LeClaire. Presbyterian. Will exchange pulpit and manse for four Sundays, July or August, with congenial denomination in or near San Diego, California. Honorarium given and expected. Large three-bedroom house, 15 miles north of Davenport, overlooking Mississippi River with all water-sport facilities. Modern appliances. Easy driving distance to Chicago. Four children. **James A. Glass, 322 North Cody Road, LeClaire, Iowa.**

Neola. Presbyterian. Will exchange pulpit and manse during July or August. Honorarium. Morning service only. Modern three-bedroom manse. Children, 12, 14, 16. Twenty-two miles from Omaha, Nebraska. Near fishing and swimming. Prefer East Coast, vicinity of New York City, near seashore or lake in Connecticut, New Jersey, or New York. **John E. Fink, Neola, Iowa.**

Massachusetts

Whitman. Baptist. Will exchange parsonage and pulpit located along south shore of Eastern Massachusetts, twenty miles from Boston, twelve miles inland from the shore. One service each Sunday during July with remuneration. Three-bedroom home with modern conveniences. Prefer Ohio, Pennsylvania, or New York. **William C. Nelson, 63 Beulah Street, Whitman, Massachusetts.**

Michigan

Wyandotte. Methodist. Will supply pulpit of Methodist church in Florida or Oklahoma in July in exchange for use of parsonage or honorarium; or will consider exchange of pulpit and parsonage with pastor and wife. **E. B. Wilson, 1767 Eleventh Street, Wyandotte, Michigan.**

Minnesota

Slayton. Methodist. Will exchange house and pulpit in Southwest Minnesota during July or August. Numerous lakes nearby. One-hundred-dollar honorarium will be given. Only Sunday services for two churches and emergencies. **Willard V. Bell, 2751 Broadway, Slayton, Minnesota.**

Missouri

Point Lookout. Presbyterian. Will exchange manse and pulpit, if desired, with minister west of the Mississippi or Southeast for two or three weeks in late July or August. Located due south of Springfield on a trout lake in beautiful Ozarks. Modern manse on campus of The School of the Ozarks. Literature available. Four children, preschool age. **Charles W. Brown, Point Lookout, Missouri.**

Nebraska

Hyannis. Congregational Christian. Will supply vacation pulpit of any congenial denomination in August for use of parsonage. Wife. No children. **H. E. Lacy, Box 177, Hyannis, Nebraska.**

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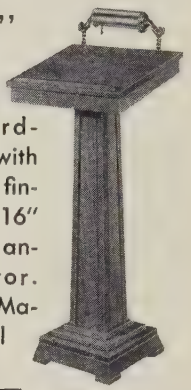
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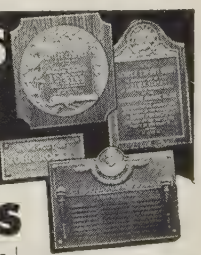
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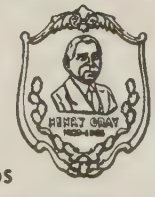

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New York

North Tonawanda. Disciples. Minister with large manse near Niagara Falls, Buffalo, and Canadian border would like to exchange with minister of any congenial denomination for all or part of August. Can arrange with preaching and honorarium or without. Wife and boy, 15. **N. V. Blankenship, Central Christian Church, 432 Wheatfield Street, North Tonawanda, New York.**

North Carolina

Carthage. Presbyterian. Will exchange pulpit and manse for the last three Sundays in July with someone in New York City. Wife and three teenage children. We have a new manse with four bedrooms. We have a preaching service each Sunday morning and the fourth Sunday evening. **B. E. Dotson, First Presbyterian Church, Carthage, North Carolina.**

Ohio

Archbold. Evangelical and Reformed. Will supply pulpit of any denomination anywhere, for vacation or otherwise, for honorarium. **A. C. Fischer, 401 Pleasant Street, Archbold, Ohio.**

South Charleston. Methodist. Seven hundred members. Small community. Would like to exchange pulpit and parsonage with minister in Central Florida, preferably Orlando. Denomination not important. Only pastoral work here is to visit sick, weddings and funerals. Country club and other recreational facilities close at hand. We have one son, 16. Central location makes it easy to reach all parts of Ohio, including the Lake Erie resorts. **Nolan G. Sansom, South Charleston, Ohio.**

Oregon

Salem. Evangelical United Brethren. Will exchange pulpit and parsonage with congenial denomination in New England for three Sundays in September or October; or will supply pulpit for use of parsonage. Here is an opportunity to visit beautiful Oregon during centennial year. **Lloyd Uecker, 1743 Nebraska Street, N. E., Salem, Oregon.**

Pennsylvania

Avoca. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for four weeks, July 6 to August 14. One hour to Pocono vacation area, 2½ hours to Philadelphia, 3½ hours to New York City. Honorarium here. We need four bedrooms for four adults, three children, 6, 8, 10. Prefer Maryland or Virginia; will consider others. **James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.**

Conshohocken. Baptist. Will exchange parsonage and pulpit with someone in Colorado, Utah, Wyoming, or California during four weeks in August. We are close to main highways and turnpikes. Fifteen minutes from downtown Philadelphia and historic Valley Forge. Close to Pocono Mountains, Atlantic seashore and New York. Parsonage in quiet suburban area. Three bedrooms. Automatic washer and dryer. One Sunday service. Honorarium. Children, 2 and 4. **K. Erling Nielsen, First Baptist Church, Conshohocken, Pennsylvania.**

Moosic. Presbyterian. Will exchange manse and pulpit during part of July and August or entire month of August. One 10:00 a.m. service here; honorarium. At gateway to Pocono Mountains. Fishing and swimming. Excellent roads to New York, Philadelphia, Harrisburg, etc. Church has 470 members. Happy previous exchanges. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

South Carolina

Mullins. Presbyterian. Will be glad to supply a pulpit of any congenial denomination in Vermont during July or August for use of the manse. Four in our family—wife and two daughters. **Robert Gray, Sandy Bluff Road, Mullins, South Carolina.**

Virginia

Cheriton. Presbyterian. Will supply pulpit of any congenial denomination in the New York City area during August for honorarium. No manse required. **M. Bland Dudley, Cheriton, Virginia.**

Wisconsin

Pittsville. Congregational. Will exchange parsonage and pulpit for two weeks during August. Located in the exact geographical center of Wisconsin. Three-bedroom house, TV, automatic dryer. Good fishing; swimming facilities nearby. Four children, 16, 14, 12, 8. **Willard Sherman, Pittsville, Wisconsin.**

Alberta

Granum. United Church of Canada. Will exchange with Methodist, Presbyterian, or Congregational minister in Western United States. Require large manse for family of three boys and three girls. Our manse is spacious; our town, beautifully situated near foothills of Rockies. July only. **Glen A. Park, P. O.**

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Ontario

Leamington. United Church of Canada. Would like to preach Sunday services in a church in the Eastern States for the use of the manse for myself and family during July. **M. B. Masecar, 44 Erie Street, South, Leamington, Ontario.**

London. United Church of Canada. Will exchange with minister anywhere in the United States, preferably in California or on the Eastern Coast, for the month of August. One service, 500 members. Comfortable parsonage. In heart of Southern Ontario, near lakes, midway between Detroit and Niagara Falls. Honorarium. **M. G. Cook, 178 East Street, London, Ontario.**

Newcastle. United Church of Canada. Will exchange parsonage and pulpit four Sundays beginning July 19. One church service; honorarium. Village situated on No. 2 highway fifty miles east of Toronto, on Lake Ontario and one hour from Kawartha Lakes. Prefer Northern States. **M. C. Fisher, Newcastle, Ontario.**

Ottawa. United Church of Canada. Will be happy to exchange house and pulpit for the month of July or mid-July to mid-August. We are located near the center of Canada's capital city. Many scenic drives, parks, and lakes all around. One morning service; honorarium. Large, comfortable home. **Edward Oldring, 384 Arlington Avenue, Ottawa, Ontario.**

Toronto. United Church of Canada. Will supply for use of parsonage in Eastern United States. August. Former English Methodist. **Albert Burnside, 157 Mortimer Avenue, Toronto 6, Ontario.**

Toronto. United Church of Canada. Will exchange pulpit and parsonage for month or five weeks during either July or August up to August 22 with congenial denomination. Morning service only in beautiful new church. Honorarium. Prefer Washington, D. C. Three-bedroom parsonage, 300 yards from Lake Ontario. **Ralph C. Williams, 91 Lakeside Avenue, Toronto 13, Ontario.**

Windsor. United Church of Canada. Offer pleasant parsonage here for the use of minister and family who will take one morning worship hour and be available for emergency pastoral service. July or August. Might consider congenial exchange. **Charles L. Lewis, 1966 Tourangeau Road, Windsor, Ontario.**

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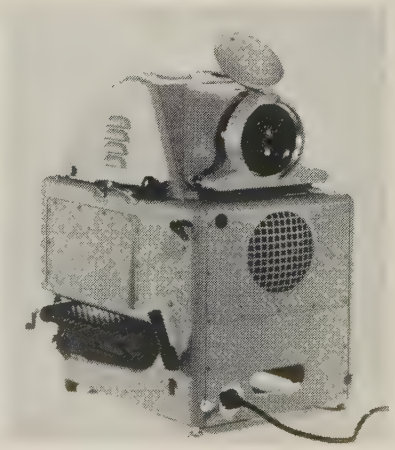

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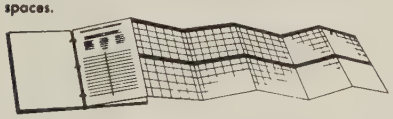

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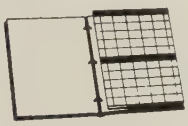

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(turn to page 56)

VIGNETTE OF JOHN HENRY JOWETT

(continued from page 41)

sentences and word pictures have remained in my mind to this day. I recall this, for example: "To us, our troubles appear mountain high; but in contrast to God's power to help, they are like a child's heap of sand on the seashore when the waves of the ocean roll in."

He spent much time in the preparation of his sermons. He vacationed in England for three months each summer and while there made the basic preparations for the sermons he would preach the following season. He began, he told some of us, with a single sentence which stated the truth of his sermon. This he expanded to a paragraph, the paragraph to a page, and the page to four pages. The week before he was to preach a sermon he developed the four pages to eight. Thus his sermon grew, not mechanically but like a tree. He was in his study each morning from six to twelve, without interruption except for an emergency.

No gift of his was greater than his gift of prayer. He took his congregation into the very presence of God. Here are some sentences from his prayers: "May we breathe the air of the heights and return to the vale clothed in new strength." "Unveil to us our poverty, so that we may seek thy wealth." "May no human ministry intrude between our souls and thee." "Take our care away, and may our one anxiety be to please thee."

He was too great a soul to be narrow. His reading included liberal scholars. My mother, who was quite conservative, became concerned with liberal views on my part. Having been deeply impressed with the spirituality of Dr. Jowett, she wrote him concerning this, anticipating his support. In reply he told her how much was to be gained by reading reverent modern scholars. He added, "Why should we think God has no new light to break from his Word?"

I asked him to inscribe something in his book *My Daily Meditations.* It had been given to me by my mother. On the flyleaf she had written, "To my dear boy." Without a moment's hesitation he wrote, "May the mother's fondest wishes be realized in her son."

He conserved his energies. He retired at ten, spent two evenings a week with his family, and accepted almost no outside speaking engagements, saying, "If people want to hear me they can come to the church."

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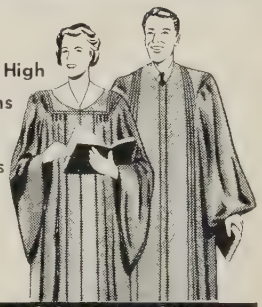

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Security Break for Retired Men

Glenn D. Everett*

A bill to provide that a retired minister need not count the rental value of a parsonage as "earned income" for purposes of establishing eligibility for social security benefits has been reintroduced in Congress.

The measure was originally introduced in 1957 by Representative Robert N. Griffin (Republican, Michigan) as a result of an article which appeared in *Church Management.*

This article had pointed out that an undesirable "side effect" of the Kerr Amendment to the Social Security Act was a ruling that a retired minister must count as income the rental value of his parsonage in determining his eligibility to draw benefits after sixty-five.

The amendment sponsored by Senator Robert S. Kerr (Democrat, Oklahoma) was designed to help ministers whose cash income is below $4,800 a year. To the extent that a minister's income falls below that level in computing his income for "self-employment tax" his potential benefits under social security are reduced. This sharply reduces the coverage given dependents of young ministers serving in small rural parishes, and Senator Kerr introduced an amendment which Congress adopted that permits a minister to count the rental value of his parsonage as income for social security purposes, even though it is not taxable for income tax purposes.

In this way many ministers are able to reach the maximum level of social security coverage. The Social Security Administration ruled that if a minister is able to count the rental value of a parsonage as part of the income on which his social security benefits are based, he must also count it after retirement as "earned income." Under the present social security law, retired persons, including ministers, may have an "earned income" of only $1,200 a year. For each $80 by which "earned income" exceeds this amount, one month's benefits must be sacrificed. If income exceeds $2,080 a year, all benefits are lost. Investment income, retirement annuities, etc., are not counted as "earned income."

Since the rental value of almost any respectable parsonage would be figured at $750 to $1,000 a year in today's real estate market, this ruling means that a retired minister can have only a very low "earned income" above his parsonage without losing social security benefits.

The Social Security Administration has now softened its ruling by saying a minister must be performing a "substantial service" before his parsonage is considered to be "earned." If he is completely retired, preaches only on rare occasions, and does no pastoral calling, but if his church or denomination continues to supply him with a rent-free parsonage, he can consider it a gift and it will not affect his eligibility for old-age benefits.

*"Church Management" Washington correspondent.

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In Mr. Griffin's Michigan constituency, however, a number of retired ministers serve small rural charges. In many cases the rural church has little to offer in the way of a stipend except a comfortable country parsonage whose larder is kept well supplied by members. A retired minister can live comfortably on his social security checks in such an environment and have just enough activity in the small parish to keep him from boredom.

Passage of the Kerr Amendment, however, has made it difficult for these rural churches to engage retired ministers. Therefore, rural parishes can only turn to the other end of the spectrum and try to engage a young seminarian, or share one minister among several churches which are twenty or thirty miles apart in northern Michigan. Neither alternative is as satisfactory as engaging an older minister who likes the quiet comfort of country life, even though it is remote from the city and does not offer much cash income.

Hence, Congressman Griffin has introduced H. R. 5310, a bill which would provide that the retired minister need not count as "earned income" the rental value of any parsonage. The measure has been referred to the Ways and Means Committee of the House, which will consider it when other amendments relating to social security are taken up.

Among the amendments to be considered are a number of bills which would raise the $1,200 limit on "earned income" to $2,400 or $3,000, or remove it entirely. Congress has already repealed this limitation with respect to persons seventy-two years of age or older. A minister who is past seventy-two, therefore, may draw his social security benefits and go right on serving a parish. The limitation on income applies only to those between sixty-five and seventy-two. If Congress raises this ceiling on "earned income," it might relieve the rural parishes of their problem as effectively as would passage of Mr. Griffin's bill.

Ministers and church administrators who are faced with this problem in the social security law will be glad to know that it is under consideration in Congress again. Mr. Griffin said he introduced his original measure after a Methodist minister in his district showed him the *Church Management* article and asked him what could be done about the situation. The congressman found that the only remedy would be an amendment of the law to overcome the social security ruling.

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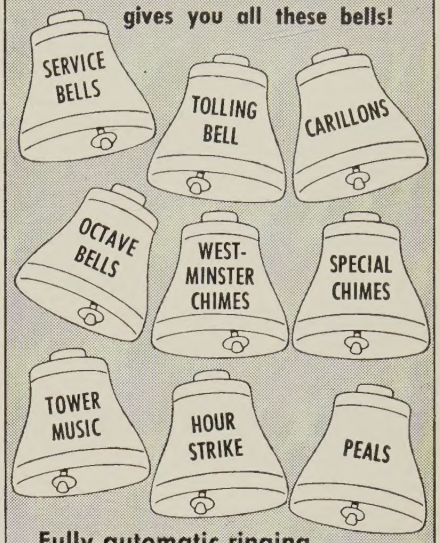

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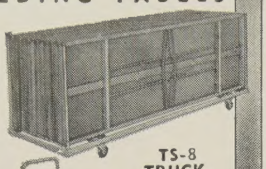

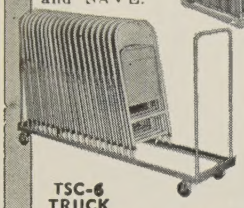

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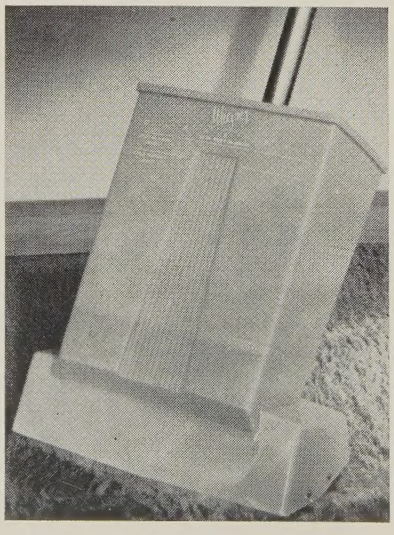

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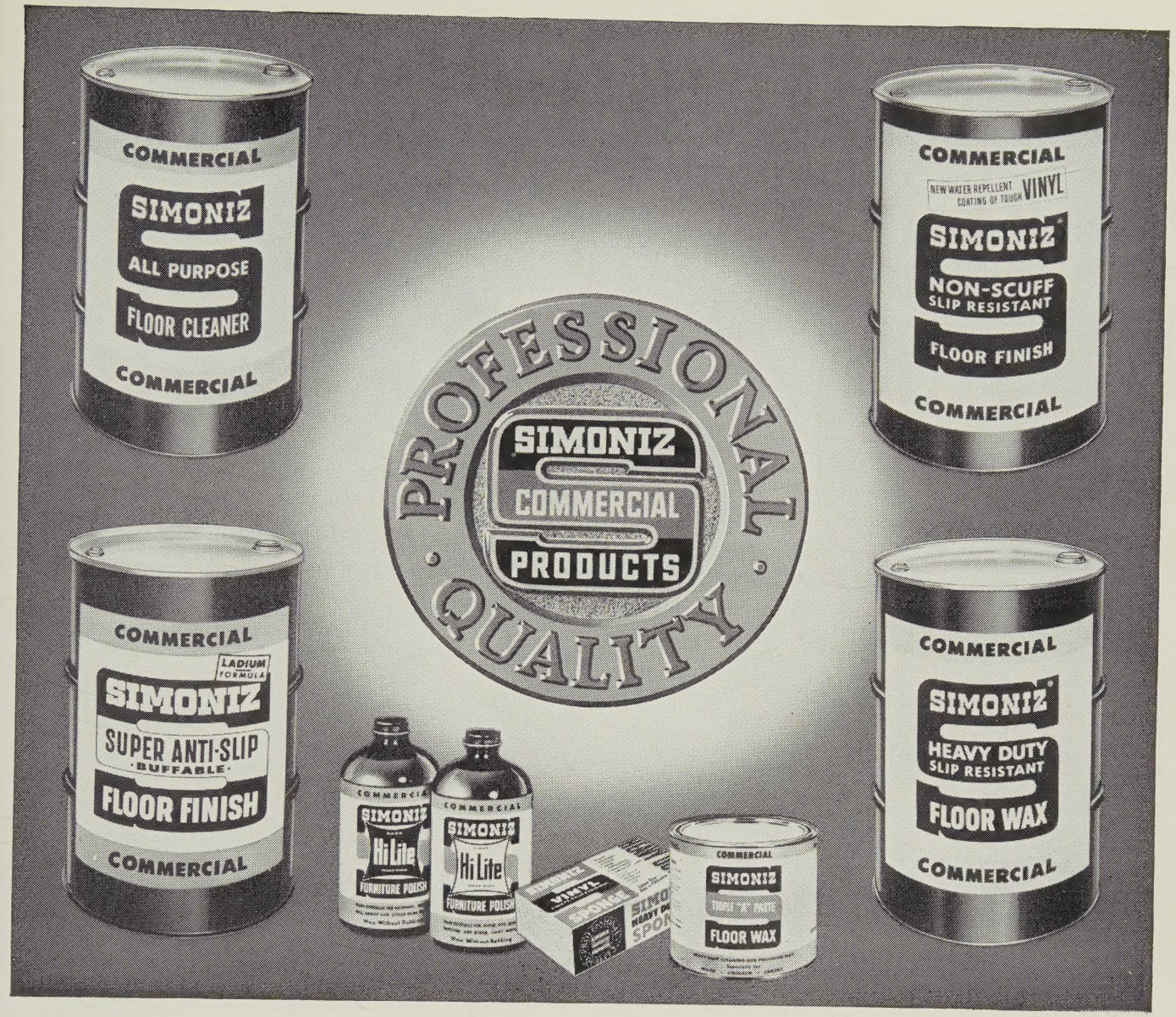

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